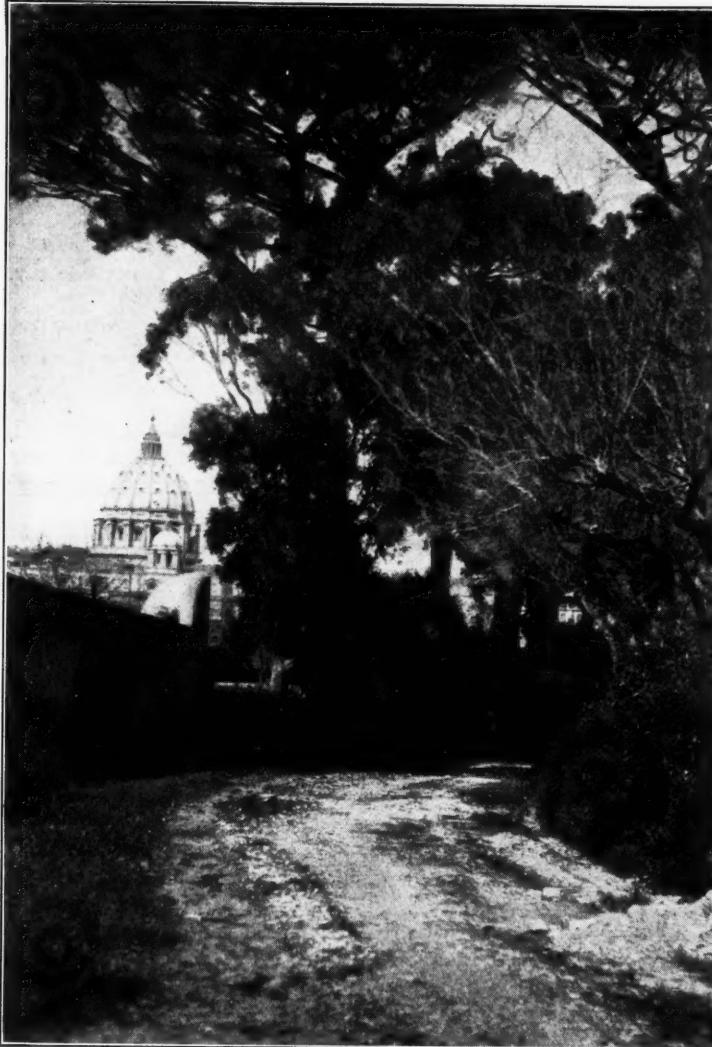


THE FIELD AFAR



MARYKNOLL



A NEW GLIMPSE OF THE DOME AT ST. PETER'S

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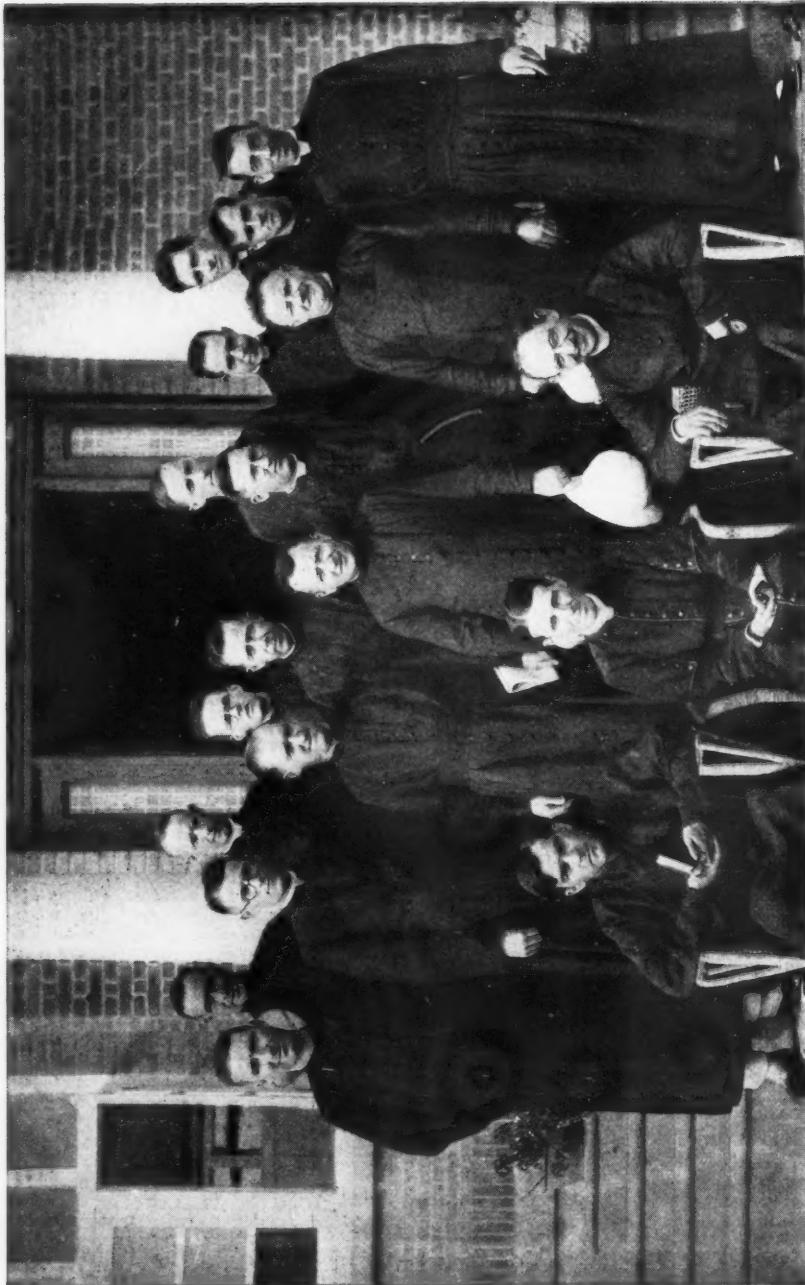


Photo from Fr. Rauschenbach

At the Close of a Maryknoll Retreat in Pakkai

*Fr. Ruppert Fr. Schmidt Fr. McGinn Fr. Bauer Fr. Kennelly
Fr. Sheridan Fr. Burns Bro. Michael Fr. Farren Bro. Albert
Fr. Fletcher Fr. Fletcher Fr. Paulhus Fr. Rauschenbach
Fr. Dietz Bishop Walsh Bro. John Fr. Rauschenbach
Fr. Downs*



THE FIELD AFAR

APRIL, 1927



HOW FARES

WE do not believe that it is the "purpose of ruling classes in China to expel all foreigners including Christian missionaries."

It is true that if some young radicals had their way, expulsion might be attempted and possibly carried out, but this is true of radicals everywhere. The Chinese student of the troublesome kind is remarked as the embodiment of conceit, and, with little or no experience behind him, his ambition is to prove to the world that his country can not only get along by itself, but is superior in many respects to others. Fortunately, this youth does not control China, although, multiplied by many others, he has caused misunderstandings, much unrest, and real trials to foreigners, including missionaries.

It is commonly asserted that Chinese students educated in the United States have become the most bitter foes of the Christian faith. Speaking for Catholic students, we can say that this is not true. However, Catholic Chinese students have been few in this country.

As to others, we have seen statistics compiled by non-Catholic authorities giving the religious affiliations of Chinese students on arrival in this country and when leaving. We noted no marked falling off, but, with the emphasis placed by Protestants in China on education and medicine, proportionately stronger than that on religious beliefs, we can understand how a Chinese student could grow indifferent after his arrival in this country.

As to the withdrawal of missionaries and financial losses, it is true that some Catholic missions have suffered in this respect, but the cause of disturbance can be traced to individuals or groups who acted on their own initiative and quite contrary to the policy of the leaders of any great faction.

THE CHURCH IN CHINA?

We believe that, in spite of "red" influence, the conservative element in New China will be glad to take advantage of the help extended so generously by missionaries, Catholic and Protestant.

"China for the Chinese" is a slogan which, like all slogans, can be misinterpreted and misapplied. Every country wishes to be ruled by its own, but, if it is ambitious, as young-old China is today, to have "face" before the world, it is not going to shut itself up in a closet, however large the closet may be.

China will remain open to religious teachers from outside, the more certainly since the Chinese have today no one religion, and, like other peoples, they will be groping for light.

That they will look for a native Christian Church is to be expected, but those who realize the vastness of China know full well that such a desideratum cannot be effected over night, or, for that matter, in a generation.

The Catholic Church in this our own country has for years been developing a native clergy under an American hierarchy, but there are even today dioceses which, for lack of native subjects, must be served by foreign-born priests and bishops. True, these foreign born have become naturalized, while few missionaries in China have been made citizens, but when a native son in the United States assumes the direction of a diocese, he quite naturally bends his efforts to the task of providing his diocese with American-born priests.

The Catholic Church is always keen to encourage the formation of a native priesthood and this idea has been very clearly expressed in our day by the late Pope Benedict XV in his Encyclical *Maximum Illud*, in which he says: "Wherever there exists a native clergy, adequate in numbers and in training, and worthy of its vocation, there the missionaries' work must be considered brought to a happy close; there the Church is founded."

A few weeks ago, the present ruling Pontiff, Pius XI, consecrated in Rome, at a brilliant ceremony, six bishops of pure Chinese blood. These, together with some twelve hundred native priests, are today witnesses to the fact that the Catholic Church in China is being gradually self-sustained in personnel—a condition which will be followed by self-support in its material needs.

Catholics in America will continue to offer their services and a generous measure of financial aid to the Chinese, keeping especially in mind the idea of passing on to another nation what came to their own forefathers from the lips of aliens.

They will help the Chinese to help themselves, working towards the day when the Church in China can be quite as Chinese as the Church in any western land is representative of its own nationals.

To this end, the Catholics of America will strongly encourage the multiplication in China of seminaries, preparatory and advanced, for the training of a native clergy.

Only a few more days and Easter will be here. What will be your greeting to the Risen Lord? If you have shared in His Passion, you will share also in His Glory. Thirty pieces of silver in Maryknoll's little purple bag will be a pledge of your Easter joy.

SUPPORT A CATECHIST

Out of Disturbances

(From Fr. John Toomey)

FR. TOOMEY, who narrowly escaped shipwreck off Sancian Island, is now at Manila assisting Fr. Drought with the direction of a hostel for university students.

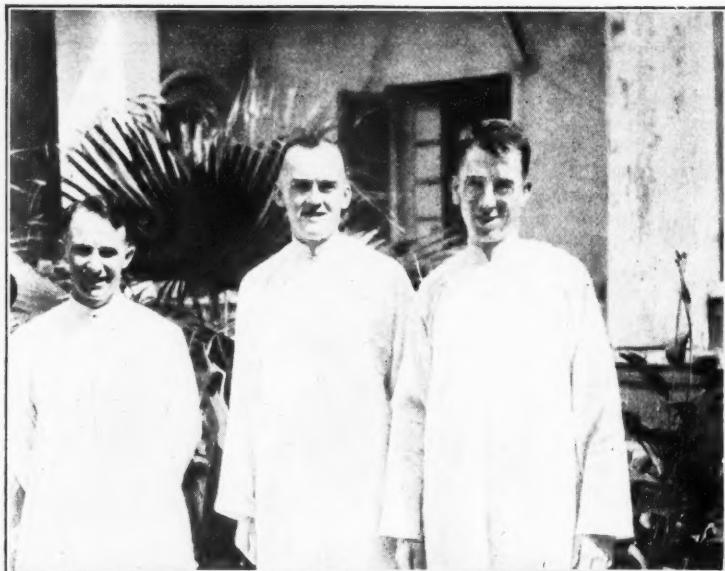
Before leaving his mission in China, he wrote:

That "I'm back in Chik Kai, I've already begun to realize. I was scarcely here an hour when a Christian from the village of Naam Yeung came in with some of the usual delightful news. This time it was, "Three hundred pirates are turning the Naam Yeung Lord of Heaven Hall into an arsenal and have already begun to make munitions."

I tried to "do my stuff" according to the Chinese Hoyle by sending the Christian back to Naam Yeung with my card to the Number One Bandit, telling him to "lay off." However, the message came back and isn't very prepossessing, for we are now assured by the same Jessie James that the Naam Yeung chapel is the confiscated property of the pirates, and, if the *shan foo* didn't take care, a company of pirates would be sent down to take the Chik Kai chapel away from us. "Try and get it" is our cordial invitation—but we don't mean it.

Soon after Mass here at Chik Kai this morning, a sick call came in from Naam Yeung. This village is the one in which the pirates have laid claim to everything. After anointing an old lady of eighty, I immediately went to the chapel, which I found well crowded with men busily engaged in making rifle shells. Perhaps it was a rash thing for me to enter the chapel under these circumstances, but—well a seemingly indifferent manner with good old Yankee bluff will "spoof these birds" almost every time, as the no action reel of the next episode will show.

Besides, there was method in my madness, for my sole purpose was to investigate for myself to see if the chapel was really operated as an arsenal so that I could inform Monsignor Walsh who, in turn, would report the outrage to the American Consul. The Monsignor had already advised me to make protest to the Chik Kai mandarin so as to clear us of possible subsequent charges of our conniving at the manufacture of ammunition in our



A GATHERING OF THE CLAN
Fr. Toomey Bro. Benedict Fr. Rauschenbach

little chapel.

Unfortunately, but, on second thought, happily for me and my bluff, I did not see the bandit chief, but his men assured me that they would all clear out in a few days. At that time, I did not believe them, for I thought that they were just continuing to "talk big" as a downright lie is called.

Just after the old kerosene lamps had been lighted tonight, we heard a wild whoop which turned out to be, not the expected pirates, but Fr. O'Melia from Sancian Island. The excitement that prevented sleep could not be laid to the usual nervous strain, but to the late joint meeting of the four self-appointed members of the "Dope Club."

To the superstitious, Fr. O'Melia's visit must be a portent of "good joss," for, this morning, we received word that the bandits had left the mission chapel at Naam Yeung.

As Fr. O'Melia is "social towards pirates," having been entertained (?) several days by them, he was anxious to see where they made their bullets to shoot up Sancian. An occasion came when he and I went out to Naam Yeung for the funeral of the old lady whom I anointed. Between the time of departure of the pirates and the funeral, however, all the débris in the chapel

had been removed, so the place no longer looked the den that it had been.

To be sure, all the damage could not be repaired at once, but we were both immensely pleased with the way the Christians took a hand at making the place look respectable once more. All that remains now is for Bro. Albert to repair the smashed altar table, the doors and windows, and spread a great deal of white wash.

After the funeral, Fr. O'Melia returned to Chik Kai, but I decided to wait for the Christians to come in from the rice fields in order to give them an opportunity to go to confession. There were twenty-five confessions, so I did not get back to Chik Kai until dark.

On my way back from Pak Kai to Chik Kai recently, I had to spend one night at a nightmare of a hotel in Tow Shan where hubbub and pandemonium reigned supreme. Lest we forget, *ma tsuk* is still the favorite indoor pastime from dark to sun up in that hotel.

The simplest method of sending money to Maryknoll missionaries is through the Maryknoll Treasurer, whose address is Maryknoll, New York.

Besides, the clatter of rice bowls in the restaurant outside my door, augmented by the shouts of a hungry crowd of guests clamoring for food and lots of it quickly, continued far into the night. I might have been able to stand the restaurant turmoil, but the noisy *ma tsuk* game in the adjoining room, separated from mine by mere fragile box boards, was slowly, but no less surely, driving me "boo."

Just before midnight, I had to call the night clerk (?) of this "Statler" and appraise him of the fact that my neurotic nature couldn't endure the incessant roar of these shuffling ivories.

Of course, this, "speak-English-returned-Chinese-American" greeted me with the usual battle cry of the Chinese Republic, "Does not 'Mr. Gentleman Sir' know that the game of 'Sparrow' will continue all night?" Now why wasn't I shot at sunset?

But we did *ch'ut faat tsz* or "find a remedy" when the night clerk eventually shook up a bunk for me in the second-class quarters. Here I hit the boards—for that's what the bed was—and actually got some sleep until daylight.

LOTING TIDINGS

(From Fr. C. Burns)

Fr. McShane got down to the orphanage at Lintan after the flood of last month to find that the receding waters had left an epidemic of sickness among the little ones, and many of them had died as a consequence. One has only to get a true description of the conditions following a flood of wonder that anybody survives, especially when one realizes that these floods in varying intensity are a yearly occurrence.

In quick succession, we got the two distressing bits of news that the recent high waters in Hong Kong had ruined fifty bags of American mail and that the postal employees had called a strike.

Oh, well, what's the difference if there are no carriers when the Hong Kong post office puts our mail in the cellar to soak first. And we are all sure that we each had at least a bag or two, or maybe more.

The strikers were apparently satisfied with the gift of half the post office because in a few days the mail began to come through again. Glad it was not like the boycott which celebrated

its first birthday some months ago.

(From the Convent)

THE pastor arrived from Lintan just before dark. He brought two blind children from the orphanage there. A coolie carried them, each in a basket suspended from a bamboo pole. It was a hard trip over slippery paths with the heavy rains and strong winds, but Fr. McShane's comment was, "It wasn't so bad."

Three baptisms today—Teresa, Josephine, and Mary Blanche. Two of these babies were in a dying condition.

Just before Mass, there was a heavy downpour of rain, and, as it did not let up, we finally started off, each Sister either escorting two children under her mantle or carrying one. The children thoroughly enjoyed the novelty of the thing.

There was an urgent baptism immediately after Mass and another after breakfast. Happy babies!—how fortunate for them to be called to heaven to see how Our Lady's feast was kept. Besides these two sick babies, we had three other baptisms at the regular hour.

Two babies for baptism today. While we were in the chapel, another little one was brought to us.

A DISPATCH FROM FR. CAIRNS

ANNIE, the canary, eats bird seed to keep alive and the yolks of eggs to keep her feathers yellow. Ah Kee, the homely, snarling, watchdog eats rice and crumbs from the table. The rats eat American cheese fed through a trap—then Ah Kee eats the cheese, rats and all. But Paak Ngai, the white ants, are the most costly pets in the place, for they eat WOOD.

The paint advertisement says, "Save the surface and you save all"—yes, all the *surface*—for our dear anties eat everything but the paint. We have just had to replace door frames, window frames and other woodwork of which we saved only the surface, and this animal feed cost us hundreds of dollars. Repairs cost us over five hundred dollars (and we owe that much now)!

At the zoo or under the circus tent this summer, you may have read the sign,

"Don't Feed the Animals."
But we are forced to change it to
"Feed the Animals."

THE CATECHIST NEED

FROM the mountains of northwestern Korea, from the frozen plains of Manchuria, from the Maryknoll Hakka Mission, and from the Prefecture Apostolic of Kongmoon comes the same refrain—"We need more catechists!"

Fr. Meyer, the recently appointed Superior of Maryknoll territory in Kwangsi Province, South China, must start from the ground up. He lacks personnel and buildings, while, out of the two million inhabitants of his mission, only a handful are Catholics. Yet his very first venture will be a training school for native catechists.

It will be years before the Maryknoll Missions in the Orient will be supplied with an adequate number of native priests, and, during this formative period, native catechists will continue to be indispensable.

Maryknoll values the confidence shown to our young American Society by Rome in the bestowal of new mission fields. But more mission fields mean more catechists, and these call for the backing of a widening circle of benefactors in the homeland.

The monthly expense for a native catechist in the Maryknoll Missions is \$15.

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APRIL, 1927

By the Way

EVERY school should have its mission bookshelf and this for many reasons, not the least of which is the encouragement given thereby to budding vocations for the Church at home and far afield.

The Honolulu Advertiser, a daily paper, has announced the arrival of a Maryknoll priest and Brother to help Bishop Stephen Alencastre. The parish of the Sacred Heart will be placed in charge of Fr. Kress to whom later another Maryknoll priest will be sent.

Doctor Frederick J. Kinsman was a dweller on the knoll during a good portion of March. He came to give courses of historical lectures at the Seminary and over at the convent to the Sisters.

Doctor Kinsman is no stranger at Maryknoll where he has learned to feel at home, and where he knows that he is always welcome.

"If I find a boy whose thoughts are turned to the foreign missions," said a well-known priest recently, "I might be tempted to say to him, 'Go West, young man, or go South,' but I should be positively afraid to do so. I know the home needs, but, as a Catholic priest, I know too that Almighty God calls some of our youth to cross the seas for souls. This does not seem to have been my vocation, but that is another question. Comparatively few will be called to the missions, and I admire every youth who makes the attempt to answer such a call."

The Maryknoll Movement is being widely read and has brought many kind words from precious sources. One reader, a distinguished prelate, says that he could not put the book out of his hands until he had finished it. He read it so carefully that he noted an error regarding Msgr. Espelage, Franciscan missioner in China, whose birthplace was set down in St. Louis when it should have been in Cincinnati.

The author asks us to offer apologies to Cincinnati and regrets to St. Louis. Any city should be proud to have one of its native sons a leader of the Church in China.



DR. KINSMAN AT MARYKNOLL

The Sisters from Maryknoll who were pirated on the South China Sea last December had a trying experience indeed and were very brave under a hard ordeal.

Their persons were respected, although they were deliberately searched, but bag and baggage went into the hands of the successive bands of miserable pirates who appeared on that memorable occasion, and we learn that their combined financial loss was considerable.

We shall be pleased indeed to forward to them an offering from any reader and we know that they will be grateful.

I should be glad to get some brief

BACK CHRIST'S ARMY

leaflets in Chinese suitable for distribution among our laundry men. In Baltimore, they seem to be altogether in Protestant hands and possibly they attend Sunday School chiefly to learn English. Short leaflets in Chinese would at least let them know that the Catholic Church is the Church of most Christians and that it is powerful in faith and numbers in the United States and throughout the world.

The request above is a welcome sign of interest in a class of people who may prove valuable helpers to the work of Maryknoll, while they themselves will be the great beneficiaries. Most of the Chinese laundrymen in this country are Cantonese and were born in the territory now included in the Maryknoll Prefecture of Kung-moon. Note how "things work together unto good."

On May 14, 15, and 16, Honolulu will celebrate its first century of Catholic missions in the Hawaiian Islands.

For the event, a pilgrimage has been planned by the Young Men's and Young Ladies' Institute of San Francisco:

The Young Men's Institute board of management has chartered the liner *Wilhelmina* for the round-trip voyage to the Hawaiian Islands, leaving here Wednesday noon, May 4. The vessel accommodates one hundred and fifty people traveling first-class with the finest accommodations.

Arriving at Honolulu on May 10, the party will be met by civic and territorial officials and entertained by numerous fraternal and social organizations during a week of festivities.

Elaborate exercises will mark the celebration, and the Institute members with their friends will be guests of Bishop Alencastre and Church and laymen leaders.

The Young Men's and Young Ladies' Institute branches in the Hawaiian Islands will play hosts to the visitors on numerous occasions; and various other societies have asked to sponsor receptions and entertainments for the visiting party.

A MARYKNOLL ANNUITY

means annual or semi-annual interest of at least five per cent paid regularly to you in consideration of your gift to Maryknoll. Send for further information if desired.

Consolations of a Missioner

FR. FRANCIS X. FORD, who is now in his ninth year of continuous residence in China, should be in a position to appreciate the people among whom he labors. He writes:

It may be unchivalrous on our part to gloat so often over the advantages we have in living in China; to make you envious of our lot and perhaps impatient of your own—but, please God, you too will some day be over here, and then your turn comes to be selfish.

Or is it that we want to share our happiness with you; or truer still, I think, that we feel common decency demands that we express our appreciation of a much misunderstood people?

At any rate, this is an age of "urges" and of letting them have loose rein, and it is too late now to apologize for indiscreet love of China.

My delight just now followed an hour's somewhat stupid reading of American secular magazines; then the bell rang for night prayers, and, in a twinkling, I was transported back again to Catholic China, and the transition was exhilarating.

And yet the thrill had a touch of pain in it, in thinking that I found another people more appealing than my own. It was a disturbing thought until I realized that I was not comparing justly; I had taken the cream of China and the scum of western life and naturally preferred the cream. Which thought-analysis made me conscious how faded had become the memory of genuine Catholic America.

Here we are cut off from the daily sight of heroic lives of homefolk, and, as the years go by, we insensibly accept the picture of America as reflected from its press—I can appreciate better now how Irish priests and politicians were anglicized by residence in England. This is a tardy explanation of my many adverse criticisms of American life, but it has only now been brought home to me.

Yet granted that America is all that enthusiasts claim for it, I still prefer our Chinese Catholics. It may, of

Mission Values

- \$1** for a day's support of a missioner.
- \$2.50** for a month's support of a baby.
- \$5** for the ransom of a Chinese baby; or the monthly support of a grandmother or a blind girl.
- \$10** for the personal medical expenses of a missioner.
- \$15** for a month's wages of a catechist.
- \$30** for the yearly support of a schoolboy or girl; or the yearly support of a leper.
- \$50** for the yearly retreat expenses of a missioner; the yearly support of a preparatory student; or the yearly upkeep of a village school.
- \$100** for the yearly travel expenses of a missioner or for the yearly support of a native seminarian.
- \$180** for the yearly salary of a catechist.
- \$200** for the yearly upkeep of a dispensary, orphanage, or catechist school.
- \$250** for the yearly support of a native priest.
- \$300** for the personal support and travel expenses for one year, of a missioner.
- \$400** for the yearly upkeep of a modern parochial school.
- \$500** for a village school; the outfit and travel expenses of a missioner or a Sister, to Asia; or the yearly upkeep of a catechumenate.
- \$1,000** for a chapel or for an orphanage.
- \$1,500** for a small dispensary or for a native student bursa.
- \$2,000** for a catechumenate (40 catechumens and 2 teachers).
- \$3,000** for a catechist bursa or a priest's house.
- \$4,000** for a leper hospital (50 beds).

course, be merely a question of taste and thus beyond dispute. If we allow St. Gregory to find pleasure in angelic Angles, at least it is no worse to joy in celestial Chinese, and I feel that fundamentally the Chinese offer a better basis for Christianity than do many

others. If this sounds too sweeping a statement, I shall not argue the point, for I have already made so many qualifying concessions that there must be a limit.

Seriously, it is tiring mentally to know that searching eyes will glisten at



Photo from Fr. Malone

WOMEN IN FATHER FORD'S HAKKA MISSION

These are in the women's court of the chapel. They are actually kneeling in prayer, but they kneel so straight (for hours at a stretch) that they appear to be standing

One \$ The Field Afar \$ One

every broad statement and swoop down with flapping wings to claw a pet theory to pieces. I always feel like imitating the eccentric self-styled Timothy Lord Dexter, of England, who threw the punctuation marks in a heap at the end of his book for critics to choose according to their fancy.

In whatever of China we write, we write not of all China or of every Chinese; we vouch simply for the Chinese under our eyes. There may be bad Chinese elsewhere; I don't know, or, at least, I am not discussing them. There are bad Chinese here, but, if I choose to close my eyes or wink at them, it does not lessen my pleasure in the good Chinese I know. (I've been reading Socrates lately and his skillful placating of his judges has influenced me, perhaps.)

I am living in a hothouse Catholic atmosphere at present, in more senses than one these days. I'm at Kaying.

The present quarters were sensibly built for one priest, a house of five rooms. Into this space we have squeezed a Chinese priest and two Maryknollers, two teachers, and seven seminarians. By turning the "parlor" into a classroom, having the students eat with us and sleep on the porch, we can manage nicely till the new term presents more candidates.

What we lose in privacy and peace, we gain in knowledge both of the language and of the boys. They show a simplicity of soul, mutual helpfulness, and healthy keenness of mind and contentedness that I had not hoped to find in Chinese students.

Now, to say that I am not merely edified but humbled by such close acquaintance loses some of its force, unless you take into consideration that a number of years on the mission, dealing with schoolboys continually, is a hardening process that dries up sentiment. Boys are boys the world over, and the general run are not hypocrites day after day for months; a boy will register disgust or laziness or a bad conscience much more quickly than a grown-up. Yet these boys are up at five every morning and come into chap-

el a half hour later for meditation with a noisy sturdiness that assures me.

But I am not basing my observations entirely on seminarians; we also have two schools adjoining, for other boys and girls. Since the Christians found that they were allowed to attend meditation if they wished, both are present, grown-ups and pupils. For many, this means leaving their homes before five o'clock, and the Mass and morning prayers keep them till nearly seven. Remember that this is a daily exercise from which they are free to absent

cause their homes were dark; they could not read, and no rival diverted their attention. Yet here at Kaying none of these reasons hold good; practically all can read, and they have their newspapers; their homes are attractive and fairly well lighted; and the well-paved roads to the city near by permit of easy frequenting.

A simple explanation is given by Pope Pius XI: "The inhabitants, although mostly pagans, tend naturally to solitude and to prayer and to contemplation."

The fact that it is a natural tendency does not make it the less enjoyable for us who work among them, and, granting these qualities, whenever you want a stimulant, just try to vision the world when China becomes Catholic.

A "BIG" DEPARTURE

It looks like a "big" departure year, and we shall not be surprised if, counting priests, Brothers, and Sisters, and including the Philippine contingent, thirty more Americans from Maryknoll will be added in 1927 to the over-sea army of Christ.

Travel outfit will come to five hundred United States dollars for each of these. The Center of the Propagation of the Faith at Rome will provide a hundred dollars for every priest and fifty dollars for each Brother and Sister, except for those going to the Philippines. But, if you figure it out, there will be considerably more than ten thousand dollars to get together, by hook or by crook, before this precious shipment can be made.

This sum is frightening in the bulk, but small amounts accumulate, and we hope that it will appeal to many to "put one over." If special offerings do not come, we must hold back our missionaries or borrow and send them along. Which plan do you advise?

Why bother yourself—and others—with the yearly dole of one dollar for a Field Afar subscription, if you can afford to take out a perpetual membership?



Photo from Fr. Malone

"SOME OF OUR LITTLE D—S"
Darlings we presume Fr. Malone means

themselves and then explain it any way you wish.

I used to say of the Cantonese that daily Mass was not a hardship, as they ate but two meals, and breakfast was at eight or nine o'clock; but here the Hakkas have three meals. Or take the evening devotions: supper is late up here, so night prayers are at eight o'clock, but people from miles around come to the service.

I remember, too, I explained this constancy once before to you. I said that among the simple village folk the chapel was the center of attraction be-

Under the Japanese Flag

THE Rt. Rev. Adrien Larribeau has been named coadjutor bishop of Seoul, Korea.

This announcement is of special interest to Maryknoll priests since several of their number are laboring in that vicariate and because Bishop Larribeau has a warm spot in his heart for them.

Two years ago, on returning from a visit to France, he was a welcome guest at the Maryknoll houses in this country. We offer to him sincere congratulations and hope that God will spare him for many years to guide the Korean flocks.

COCKLE SOWING

WE have long since realized that it is well worth while to have some one around to offset certain kinds of English-speaking propaganda.

A generation ago, a bishop in Japan sent to the present Maryknoll Superior a well-thumbed copy of a bigoted history which had served for some years as a textbook for English, and, incidentally, for history. This book had been introduced by Protestant missionaries, and its influence, along with other publications of a similar stripe, is felt to this day.

Had some one been around who was familiar with the book mentioned, it could have been exposed and deposed after a comparative brief trial.

Maryknoll missionaries in China have found the strong impression insinuated that there are no Catholics in the United States; and in Korea our men have met several instances that point to this impression being *deliberately conveyed* to the natives. The presence of American priests elicits inquiries and will gradually dissipate this idea, although, unfortunately, for lack of Catholic interest here, orientals return from this country with little or no knowledge of the Catholic strength and tend to confirm it.

Last fall a Maryknoll priest went to Tokyo to learn the language. He had hardly settled

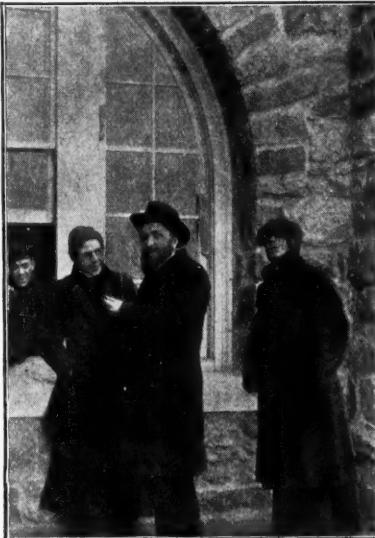
down with our French confreres when an article appeared in the principal English-speaking paper of Tokyo, treating of Christianity in America and quite ignoring the existence here of the Catholic Church. Encouraged by his hosts, our Maryknoller sent a column of facts to the paper mentioned which published them without delay.

FR. TIBESAR, the Maryknoll priest alluded to above, writes on the language:

In Japanese, in order to pronounce correctly, it is necessary to read the language. The characters are not too difficult, and, when once acquired, are the key to language treasures.

Chinese characters occur frequently, however, and are much more difficult. I regret very much that I do not know at least a thousand. They would prove extremely helpful. I should be able to read many books and papers that are now mysteries to me. It is true the Japanese make extensive use of Katskana and Hiragana symbols, but a Chinese tongue twister is by no means infrequently encountered.

It is in some ways unfortunate that the missioner cannot reverse the years a little and cover the course of language instruction received by his adopted people.



NEW COADJUTOR BISHOP OF
SEOUL, KOREA
Then came free Fr. Larribeau
on a visit to Maryknoll

ple. That is impossible, however, and the next best thing is to get the books in the primary and secondary schools and study them as well as he can. He will cover them much more quickly than a child could do, but not without much profit to himself.

It is easy enough to pick up a smattering of any language, but to learn it well is a long process. Nearly every day the old missioners have come in with a new expression—and that after all these years. But languages are living things and keep pace with the life of a people, and, unless a man is minded to keep abreast of new developments by constant application, he will shortly fall hopelessly into the ruck in his power to express thought.

Fr. Meyer offered some valuable advice on language study some months ago at Maryknoll. If I remember correctly, it was, in substance, to instruct the Vénardins in the rudiments of our mission languages, if possible. But, at least, to imbue men with the idea of attempting to acquire as perfect a command of the language as possible when they arrive on the field. His minimum of language study was six to eight hours a day for the first few months during which the major portion of the work must be done.

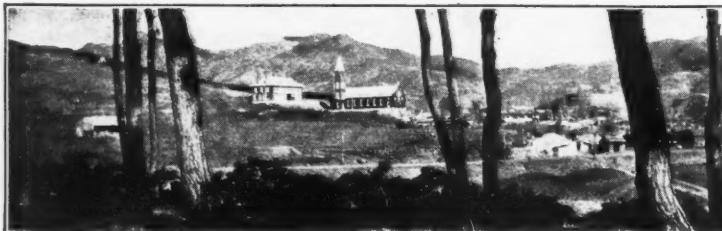
I have been devoting at least that much time to the language since my arrival. It has had its good results, but my confreres have, with paternal solicitude, cautioned me against its continuance. They have advised me to break up the day with music, out-of-door exercise, and writing English articles for local papers, and meeting as many people as possible.

In our contacts with the people, it is necessary to be on our guard against changing our pronunciation each time we meet a different person. Some people in America speak very poor English, and some people in Japan speak just as poor Japanese. There is a slang in every language, and slang Japanese meets with as cordial a reception in polite society here as it does the world over.

To conclude, let me say once more—oriental languages are our forte, and we should look forward to a thorough study of them.

ADOPT A MARYKNOLLER

Driftwood From The Superior's Log



NEW CHURCH AND CONVENT AT YENG YOU
Mounted on a marked rise of land, we spied St. Patrick's Church

I WAS not prepared for the Yeng You that greeted us. We had been ascending quite steadily but almost imperceptibly, and, at the final turn, with no warning—"Kodak picture ahead"—we looked suddenly upon Yeng You—and we almost gasped.

It was truly a lovely scene, a valley of homes, surrounded by fresh upturned fields and fringed with hills. Near us were blossomed fruit trees, and off in the distance, yet a mile away, facing the incoming traveler and mounted on a marked rise of land, we spied ST. PATRICK'S CHURCH.

Perhaps, when at the Home Knoll, I fail to grasp all that I see and read of reports that come from "beyond the frontiers." At all events, I had not at all visioned the new complete brick church at Yeng You, nor the commodious house behind it that had been serving not only as a priests' residence but as a language school for new missionaries.

It was quite a procession that went through the quiet streets of Yeng You that afternoon and it naturally drew the villagers to their front and only doors. The inspection was not at all unfriendly, and, although no one saluted us, our host assured us with one of his smiles that he was "getting a lot of face."

We had been under the impression that he had already reached the face limit, but we did not question him. And how his lips twitched and his eyes twinkled as we climbed the hill, passing between the lines of his proud and happy flock up into a church that would do credit to the average American parish, even in the Fall River diocese

—the *beau idéal* of this pastor of Yeng You.

I recall expressing a wish at this moment that Bishop Feehan, from whose diocese came at least six of the missionaries whom I have met on this visitation, might have been with us to bless the church and to confirm the flock for which his diocese has provided not only the shepherd but, to a considerable extent, shelter and food.

The Yeng You Church will hold comfortably at least four hundred people, and I should say that many more than this number filled it that afternoon.

The Yeng You mission counts nearly eighteen hundred souls scattered among thirty stations, and many, like our friends from Pengyang, had come from a distance, some having walked fully thirty miles.

Two Maryknoll Sisters were there from Gishu. One was the Superior; the other a Korean whose brother—Mr. John Chang—after four years of study in New York is now teaching Maryknoll priests the intricacies of his native language. John is married and lives down the hill in the old rectory. His wife had taken the two Sisters from Gishu under her wing for the great occasion.

All the priests of Maryknoll in Korea, except Fr. Duffy who came a little later, were grouped with the Yeng You flock before the Blessed Sacrament that afternoon, and the joy of reunion was in the air from the end of the ceremony till bedtime—reunion not only of the Maryknollers, but of the Koreans who hung round the church and house until our last lamp was extinguished.

Thirteen Maryknollers slept at St.

Patrick's that night, and I am almost convinced that some of their Korean admirers either kept watch or found places on the front stoop.

At a very early hour the next morning, I noticed someone patrolling about the house, in expectancy of great happenings.

Clouds ushered in this great day, and there was a question in some minds as to whether the outside ceremonies could take place. Nobody seemed worried, however, and Masses began at six. Confessions had been heard the night before and again before six, priests were shriving the faithful. The total of Communions last year in the Yeng You mission was ten thousand, six hundred and eighteen, and it looked this morning as if everybody who attended Mass received the Sacred Host. At half past eight, the church was blessed and Solemn High Mass offered by Fr. Lane.

The pastor was not in evidence, and his friends will be interested, if not surprised, to learn that, on this occasion, he presided as organist of St. Patrick's and director of the church choir which was made up of whatever good chant material could be gathered from his fellow-missioners in Korea.

Seats had been reserved for the invited guests. These comprised the two Sisters in gray who were placed on the Gospel side, and the Japanese official representative, the chief of police, who sat in full uniform on the epistle side.

All others, except the priests in the sanctuary, squatted, as is their wont, on the floor.

Fr. Kim, the Korean priest, preached an evidently eloquent sermon which held his audience. The Japanese official listened without moving a muscle.

Immediately after Mass, the sacrament of confirmation was administered to some seventy-five (more, I am quite certain) children and adults. The Num-One Visitor had the privilege of officiating at this ceremony, but the instruction was given by Fr. Kim, and the closing talk, also in Korean, by Fr. Morris himself—no less. Among those confirmed was a mother with a babe on her back—a not uncommon sight at the Communion rail.

The various services took up the greater part of the morning, but this is

FOR ONE YEAR—\$1

THE FIELD AFAR

APRIL, 1927

99

exactly what the people expected and desired, and at no time until late that evening was the church without its worshipers.

The priest's house, too, was thrown open for inspection, and there was not a corner that escaped scrutiny. The great experience for most of the people was to go up a flight of stairs which some accomplished on hands and knees, not knowing how else to manage.

At one period of the day, I was occupied looking over some notes when, suddenly, I realized that I was not alone. Three matrons were facing me intent on watching the operation of writing from left to right. As I turned, they gave low bows, and two babes almost flew over to my desk. The mothers' strap held them tightly, however.

The dining room was finally shut off, and we all managed to have dinner, which gave us strength for the afternoon exercises that followed Benediction. These exercises were a series of speeches with presentations to the traveler of several souvenirs which he will certainly treasure.

The exercises took place in the open, under a friendly sun, and, among the speakers, was a convert minister who had all the graces and flow of an orator.

One of the Yeng You speeches was translated for me by John Chang, and I give his translation exactly as he rendered it. Had he used Japanese, it would have been equally good, if not better, as Mr. Chang is familiar with the imperial tongue.

Today, we all assembled here to celebrate the solemn opening of our new church as well as to welcome our Superior of Maryknoll Mission Society, the Very Rev. Fr. Walsh.

We cannot refrain from the lively sentiments of joy and gratitude that the infinite mercy of God has shown us in bestowing upon us such a splendid temple for His worship. This special privilege is enjoyed not only by the people of Yeng You but of all Korea.

When we look back at the early days' Church condition in Korea, our glorious religion was regarded as devilish heretics; our good shepherds were ignominiously put to death as traitors, and thousands of our faithful Christians were brutally massacred as unpardonable criminals.

In those days, it must have seemed to the eyes of the heathen kings and judges that Christianity had been

totally uprooted under their mad swords. But is it possible that the precious blood of our blessed martyrs, which was shed for the faith, should remain fruitless? No! Its loud supplication drew down abundance of heavenly blessings, and, today, we see around us a much greater promise for Mother Church.

Let us all rejoice in praising and adoring our most Blessed Trinity and in thanking Him for His infinite goodness to us. And let us also express our heartiest gratitude to our beloved pastor, the Rev. Fr. Morris, whose great love and solicitous care for our souls has been amply manifested by this new church which he has built with untiring labor under untold hardships and a most generous self-sacrifice. We are only ashamed that our coöperation was so little as to be almost unaccounted for.

We are very happy to welcome our Father Superior on this memorable day. Dear Father Walsh, although this is the first occasion in which we have had the privilege of seeing you in person, we are already well informed of your wonderful personality and of your great work for the souls of our eastern people. And this time, despite your weariness after so long a journey, you did not fail to visit us in this humble town to impart your paternal affection to us. You cannot imagine how happy we are to have you here with us after a long and impatient anticipation of your arrival. We sincerely hope that our brief but



YOU AND STRINGS

Strings are liable to cause trouble. No one is in a better position to appreciate where the need is most urgent than the Superior of the Society or the missioner on the field. As a mark of your confidence in Maryknoll, make your gift stringless.

significant meeting here will serve as an occasion to increase your greater love for Korea and also for us to express our deepest gratitude for the zealous labors of your good priests. Finally, we beg that all you Fathers love us more and more as time goes on and lead us to the way of salvation, and, in return, we will do our part in obeying you and in helping you to further, whatever way we can, the great work of spreading the Kingdom of God in all Korea. We shall be very contented if these few lines can convey to you the least sentiments of our joy and gratitude which we experience in us on this happy, memorable day.

The originals of these speeches were very carefully prepared, the ideographs clearly drawn, and the covers especially designed for the occasion.

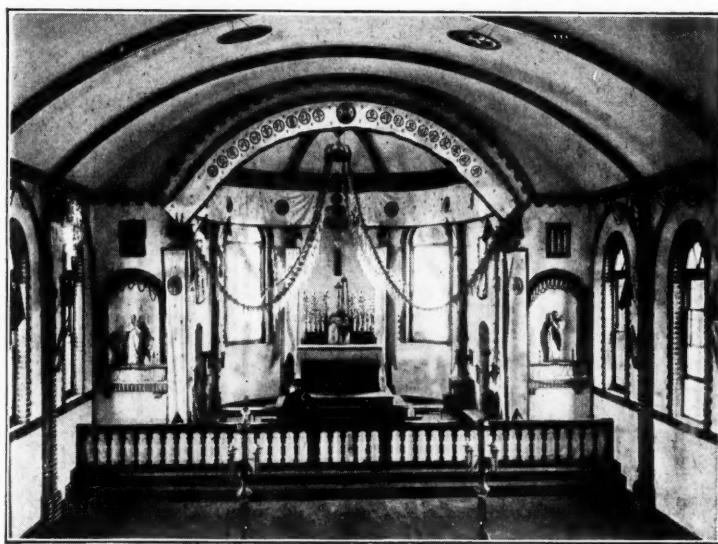


Photo from Fr. Morris

THE YENG YOU SANCTUARY IN FESTAL GARB

After Mass, the country people spent much of their day between prayers, examining for the first time in their lives such details as windows, doors, and other commonplace western necessities

INTEREST ONE FRIEND

THE FIELD AFAR

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with all subscriptions.)

**TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD**

THE spirit of Christ rises over the earth as surely as He came forth from the tomb. May the clouds of ignorance and passion that hide the Risen Savior from the eyes of so many men be soon dissipated!



MARYKNOLL has a bishop. This announcement has come even sooner than we anticipated and brought great joy to the Center. So, too, will it please our many friends because the deduction is simple:

This is a mark of confidence in a work that was to be tried.

We are grateful to the Holy Father and the Sacred Congregation of Propaganda for this signal encouragement. May our young bishop be one of a long list yet to be recorded in the acts of the apostles, reflecting glory and bringing back graces to the fatherland!



ELSEWHERE in this issue we have presented some interesting extracts from the yearly report of the Maryknoll Kongmoon Mission. Msgr. Walsh, its Superior, has had an experience far more trying than his report discloses, but he has been equal to the strain and faces the future with these

observations:

Nobody can venture to say what the future holds for China. The turn of a hair may precipitate the worst extremes or again may bring back the idyllic tranquillity for which normal China is so famed. Whatever transpires, however, the mission should advance. The missionaries are day by day mastering the language and customs and taking root in the soil, and the organization is gradually rounding into shape. The close of the year finds us a rather well prepared and compact mission, even if small and so far unremarkable for accomplishment.

We look forward, then, with confidence. The work will be prosecuted, as far as lies in our power, with more vigor than ever, no matter what difficulties arise. It is God's work, not ours, and consequently is not to be measured by human standards. It will go on because God wants it to go on; it will succeed because God wants it to succeed. And if the gentiles rage and kings devise vain things, it will only serve to manifest more surely His triumph in the end. It is our conviction that God has great providential designs for our beloved Chinese people and that He will finally lead them along the paths of peace to His light and His truth. *They shall see the glory of the Lord and the beauty of our God* (Isaiah 35,2).



COÖPERATION in extending the kingdom of Christ is characterized as a Divine work and is the privilege of every Christian man, woman, or child who prays to God.

When this coöperation brings forth one more priest or a religious Brother or Sister, blessed indeed is the willing instrument that has carried the call of God.

Friend!—has the privilege ever been yours to speak a word or to supply the pamphlet, a book that turned the thoughts of some youth or of a young girl to the service of God?

We can think of no finer gift to God than the cultivation of a vocation to His service.



INTO the ranks of mission publications comes the latest—*Jesuit Missions*. This is a monthly of sixteen pages, printed on good paper, with abundant illustrations “in the interest of those home and foreign missions that are attached to the North American Province

BEFORE this, our twentieth year of publication, is far advanced, we wish to acknowledge the many kind messages which our January issue of The Field Afar brought from interested readers. And we are especially grateful to state that the Anniversary Announcement induced a gratifying number of friends to add new names to our list of subscribers.

of the Society of Jesus.” The first issue appeared in January.

May *Jesuit Missions* have a long and useful life!

The mention of a new mission magazine recalls a complaint registered in one Catholic weekly, some nineteen years ago, that it was a useless expenditure to be multiplying mission periodicals in this country. At that time there were, as we remember, only four or five. Today, there must be nearer a score, and each has secured many readers who doubtless would not have become interested otherwise.

A mission society must find some vehicle for its appeals, and, besides, no one periodical could begin to register all the acts of present day apostles even from our own country.



WE have fifty-seven varieties of needs in the growing number and size of Maryknoll establishments in the homeland, but we like to list an ever-increasing number of friends for our missions.

In 1925, we received for them an average of two gifts a week. The gifts were not large, but the total ran into four good sized figures, to which we added “stringless” subsidies and Mass intentions that tided our one hundred apostolic workers over the year.

It appears from the present report that fewer have thought of our missions this year than last and, with an increasing number in our over-sea army, we express the hope that the end of the year

will bring assurance that all is well.

One generous soul, who cut a liberal slice from a rather slender bank account, wrote:

I love the cause, but honestly I could never enlist even if I were younger. It is not in me. But I look on your "youngsters" as I did on our soldiers when they left for France. I was mighty glad to pay any kind of tax so as to provide them with all they needed.

2

STATISTICS are drier than dust" is a common phrase. But is this always the case? Maybe so and—maybe not.

In Aren's *Manual of Catholic Missions* (1925), the annual cost of pagan missions is quoted as approximately twenty million dollars—which, if this sum were the total of offerings from the faithful, would be an average of sixteen cents per Catholic throughout the world.

An annual expenditure of sixteen cents for the extension of our faith and the salvation of immortal souls does not seem exorbitant. A car fare or so, the price of a cheap movie, and the trick is done. How many of us would really miss ten or even one hundred times the amount?

Leaving out all the rest of the world, the Catholics of America could make up the quota by an annual contribution of a trifle over one dollar.

As a matter of fact, however, the Manual says that *a large percentage of this twenty million dollars is raised in the mission fields themselves.*

Are statistics always drier than dust? It would seem, on the contrary, that there are instances where they force us to take notice.

2

ONE of our over-sea Maryknollers pays this well deserved tribute to France:

They say that God needs France. Perhaps it is more exact to say that God's Church needs France. It would take volumes to record the services rendered to the Church by her Eldest Daughter. And the reading thereof would make the heart sing.

One of France's greatest contribu-



ORIENS EX ALTO

*The vigil lights of heaven nod and sleep
When massing taper from the East is borne,
And Earth's great Sacrifice begun
Of God's anointed, Mary's Son;
The Dayspring from On High a tryst
will keep
Dispelling night at the approach of Dawn.*

*On Nippon's rugged coast He starts
His quest;
Yet Taoist shrine He does not enter in,
Nor Nikko's thrice-roofed templated mound,
Nor yet Kyoto's holy ground,
But on a humble altar is the Guest
Of priestly hands and hearts—and dwells therein.*

*Then next to China's wide expanse He speeds,
His tinkling bell the courier of His ways;
At Peking's pagan altar throne,
On Everest, earth's altar stone,
Unhallowed now by Lama's heathen creeds,
He tarries not, but with His priest de-lays.*

*In noisome junk or village mud-brick roof,
Wherever priestly hands to Him are raised,
He hastens there at birth of day
To plead and warm and win His sway
With pagan hearts and make them darkness proof
And living temples where He may be praised.*

—Fr. Ford.

tions is heroism. St. Joan of Arc was the French spirit incarnate—and it seems that French religious are potential Joan of Arcs. It is their style. They were equally ready to shake a lance in the crusades and to flourish a chopstick in China. Forlorn hopes have always been their dish. Sacrifice intoxicates them. Whenever a ticklish

bit of work wants doing, all the Church needs is to look around for a Gaul.

Such people naturally flock to the foreign missions. Those missions were not beds of roses, nor are they now. Only the angels know the sacrifices the pioneers made—and are making. "Sowing in tears" is their specialty—only they usually smile.

Let us not worry about France. She may produce unreadable books and atheistic governments, but, as the French themselves say, those articles are not for exportation. From her real heart, she sends out her contribution to the Church in our times—her flock of missionaries. And as long as that stream of French priests and Sisters continues to sally out and tackle with their own stark heroism these missionary labors, we can rest easy about the Eldest Daughter of the Church.

2

WITH all its troubles, China is moving rapidly along the line of western ways.

In a recent communication, Bishop Walsh writes from Kung-moon:

The man who can hurry the East has at last been found, and Kipling, like most false prophets, is still living to witness his own confusion. The man's name is Ford. It is not our own Fr. Ford, who, quite the contrary, is rather an oriental of the orientals himself, and, despite hailing from New York, does not believe in haste. The individual in question is Henry, of Detroit; he who took the load off America's feet. He is now taking the burdens from the backs of China's coolies.

Eight years ago, Chinese missionaries spent three laborious days chairing from Kochow to Fort Bayard on the South China Sea. Today, since Henry waved his wand, the time is divided by twenty-four, making it just three hours.

Nobody ever saw a Chinese in a hurry—except in one circumstance—and that is when he is behind the steering wheel of an automobile. Apparently his ingrained deliberateness then deserts him, for no driver in the world could get a second-rate car over a third-rate road with the celerity he attains. And Henry has the call in China, for any other conveyance would quit in indignation under the constant abuse of primitive roads and primeval drivers.

They say the Orient will never change, but it is changing; they say East and West will never meet, but they are meeting; they say China will never hurry, but it is hurrying. Meanwhile, let us hope our missions can keep the pace. These days, it is not a matter of slowing down; it's a question of keeping up with China.

2

PUT MARYKNOLL IN YOUR WILL

Report from K

Monsignor Walsh News



Photo from Fr. Taggart

TUNGCHEN MISSION SHOWING CHURCH AND HOUSE

WHILE the Catholic Foreign Mission Society has four embryonic missions, it has, as yet, only one with a canonical status. That one is Kongmoon of which the Rt. Rev. James Edward Walsh, of Cumberland, Maryland, is Prefect Apostolic.

Monsignor Walsh recently sent

that conditions have not been favorable to the work. However, it has gone on in spite of them, and at no time has the aid of Divine Providence been more palpable and unmistakable. No great gains indeed have been made nor any large harvest reaped, yet progress essential to the mission was effected.

The past year will probably be re-



Photo from Fr. Burns

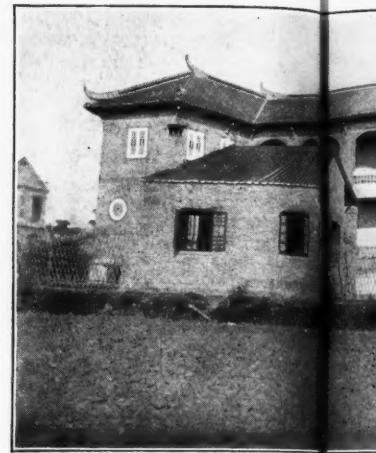
LANDING SOME OF THE FLOCK AT LOTING

to Rome a report of spiritual returns for this past year. As his Alma Mater receives copies of such documents with comments, we are enabled to provide our friends with the following interesting data:

The period just terminated was eventful enough. At the outset, we may say

membered as one of the most agitated and upset periods in the history of modern China. The country cannot be said to possess a central government, and the effort to create one naturally results in constant civil wars that keep the whole nation in turmoil.

However, the general unrest has not contributed to the spread of religion.



REAR VIEW OF COMBINATION SHOP'S SCHOOL AT KONGMOON (1)

The Chinese people are extremely fair and open minded, but, at the same time, as is very natural, they are not particularly disposed to seek close associations with those who are under fire.

No normal life has been possible to anybody, Chinese or foreign, in Kwangtung Province for the past year. Business was at a standstill, transportation and other facilities crippled, piracy rampant, disorder widespread. *Inter arma silent leges.* This atmosphere conduces little to missionary work, and, as a matter of fact, not much direct missionary propaganda was done. How-



ASPIRANT CHINESE PRIESTS
Who among them will live at the
Fr. Paulhus (Rector)

Kongmoon

ish News A Trying Year



NATION'S HOUSE AND LANGUAGE
SCHOOL AT KONGMOON (PAKKAI)

ever, the mission, with God's help, was able to develop along other necessary lines—and some of them mark advances of the very first importance—so that we thank Divine Providence for a year which, though passed under adverse conditions, was yet attended with good progress.

DEVELOPMENTS

The *Seminary* grew from an idea to the three-story brick building in Chinese style that now graces the river front of our Kongmoon property. It was erected at a cost of \$6,000, and the



Photo from Fr. Rauschenbach

RENT CHINESE PRIESTS
them will be at the episcopate?
(or)
Bishop Walsh

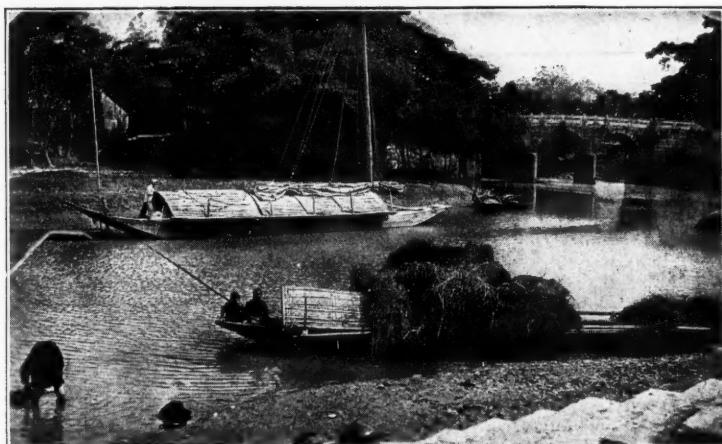


Photo from Fr. Paulhus

OUTSIDE THE NORTH GATE AT YEUNGKONG

work was done in record time without the slightest hitch, in spite of strikes, boycotts, and various other potential sources of trouble. It is capable of accommodating forty students and six professors, and is already occupied by Fr. Paulhus, the Rector, and seventeen seminarians of fine promise. The realization of this project has been in its

Feast of Epiphany, 1925. This, however, also houses the central staff of the prefecture, and will serve the entire mission for retreats, so that it has already answered to crying needs.

The *Chi Kai Rectory* was another successful building operation that saw completion this year. It was built at the remarkably low cost of \$2,500 under



Photo from Bro. Michael

THE LATEST MARYKNOLL PREPARATORY COLLEGE, OF PAKKAI, KONGMOON

Now occupied by seventeen Chinese boys preparing for the priesthood every detail one of the plainest manifestations of Divine Providence that the mission has witnessed.

The *Language School* was also completed. It is situated on the same property at Kongmoon, and is capable of accommodating about a dozen priests. It cost \$8,000. It was opened on the

the supervision of Fr. Ngan, a Chinese priest lent to the mission by Bishop Fourquet, of Canton.

The *Novitiate for Chinese Sisters*—we hope, possibly next year, to equip a place that will serve as a permanent novitiate for the numerous religious vocations among our Chinese girls.



FATHER DIETZ

Assistant Superior of the Kong-moon Mission and his Professor

A Leper Village, in the Yeungkong district, encouraged from time to time by Fr. Ford and the Maryknoll Sisters, has decided to enter the Church in a body. At present, these thirty-odd souls are learning the doctrine from a catechist preparatory to being baptized. The mission has done little for them so far other than to supply a little alms occasionally, but, funds and personnel permitting, an active effort will be made to alleviate their condition spiritually and temporally, even to the extent, if possible, of establishing for them a modern and sanitary leper asylum.

MISSION ACTIVITIES

At Sun Ooi the work had to be abandoned owing to Fr. Fletcher's departure for Yeungkong to assume the care of that mission on the illness of Fr. Mueth. There is a dilapidated old chapel in Sun Ooi and upwards of fifty Christians scattered about, but the work of pulling the mission together will have to await an increase in the mission's shorthanded personnel.

Chik Kai was staffed at Easter on the completion of the rectory. The Christians of this mission, always fervent and exemplary for the most part, were a source of much consolation.

One of our chapels in a Christian village was finally vacated by the pi-

rates who had forcibly occupied it for the past three years. This was a great relief, since the pirates were using the chapel as a place in which to manufacture cartridges, and it was feared this unlawful activity might be laid at the door of the mission whose chapel they usurped.

Sunchong opened a medical dispensary, which is very successful. An interesting experiment is a girls' school near Sacred Heart Village which is conducted by Chinese nuns from Canton, who hope to found a religious teaching order. The school has thirty pagan girls at present and has made a fine impression.

Sancian Island, despite its sacred memories of St. Francis Xavier, has



THE MISSIONER'S HOUSE
AT CHIKKAI

A small reminder of the Home Knoll

never been a flourishing mission. The people are isolated fishermen and appear to be materialistic to a degree not remarked elsewhere. This year particularly banditry and the generally upset condition of the province hampered the mission work greatly. When a Russian officer visited the island for propaganda purposes and told the people to stay away from the Church, it is easy to understand how large numbers echoed his sentiments.

However, Sancian is after all only an ordinary missionary problem. The mission is going to spare no effort and hopes that with God's help the barren island hallowed by St. Francis's death will one day flourish like a garden. This year a promising start was made in the opening of the St. Francis Xavier Dispensary, which has already

had its effect. From the time that Bro. John opened its doors, good numbers have come every day with all sorts of ailments. The dispensary has gained much good will among the islanders.

Hoingan again conducted its flourishing school very successfully, reaching the banner number of three hundred pupils. Although the majority of these students are pagans, yet they could not be prevailed upon to take any part in the anti-Christian demonstrations staged by various agitators.

The girls' school, though much smaller, also had a good year, being ably supervised by two Chinese nuns lent from the Canton Vicariate.

At *Yeungkong* the work was interrupted by the serious illness of Fr. Mueth, who happily recovered only to be sentenced to a long period of convalescence.

Kochow fared well, in spite of passing through several wars and various disturbances. The anti-Christian propaganda here was intense at times, and the missionaries have grown accustomed to the street harangues inciting the people to sack the mission and kill everybody in it—happily, however, with no further result than to add to the spice of life on the missions.

Sacred Heart School had one hundred pupils and graduated its first class



A YEUNGKONG SCHOOLMASTER
Note the finger nails on the left hand—fully six inches long

PRAY FOR MISSIONERS



FATHER O'MELIA HAS COMPANY

this year. Of its pagan students, twelve were baptized, and others are being prepared. The school, as usual, was highly successful and has cemented the goodwill of the community at large to a great degree.

The medical dispensary was continued by Fr. Paschang and gave treatment to one thousand patients.

Tungchen was blessed in every way. Political troubles left it untouched, and effects of the anti-Christian agitation were almost negligible. Fifty-seven baptisms were recorded. The mission still remains one of the most fruitful in the prefecture, rich in converts, vocations, and possibilities.

Loting is making good headway. Conversions are slow, but the ground is being prepared. The most important event of the year was the establishment of an orphanage at *Lintan*, the little Chinese market famous the world over for *Lintan* matting. The number of babies already received give promise of a most fruitful work. The Maryknoll Sisters conducted their big orphanage at *Loting* with good success.

The baptismal records of *Fachow* show an increase, at least encouraging, if not impressive. *Fachow* sent its second vocation to the Seminary this year. The mission is much hampered by lack of space and lack of proper buildings for mission activities.

At *Pingnam* in Kwangsi Province the

anti-Christian feeling has had some influence. The mission walls were covered with offensive placards, at times, by the agitators, but no serious molestation was attempted. *Pingnam* has advanced, and eight whole families baptized on the Feast of the Assumption provide Catholic households through which to look for a building up of Catholicity.

BENEFACTORS

Again we are only too happy to express our gratitude to those who have held up our hands with their generous aid. Among our signal benefactors we count the American Jesuits in Manila who made it possible for a large group of our missionaries to spend a summer va-



WHEN THE MISSIONER CALLS ON THE MANDARIN

cation in the Philippines and did so with a whole-hearted kindness and hospitality that will be long remembered.

In general, our financial support is from American sources, but an exception this year was a large gift for our new Seminary from Mr. Lo Pa Hong, of Shanghai, the well-known lay apostle of China. Most of our actual revenue comes through Maryknoll and especially from the readers of *THE FIELD AFAR* whose steady help is our real mainstay. Many of the Maryknoll Circles also maintained and manifested their practical interest.

Priests, Sisters, and lay friends may all be remembered suitably with MARYKNOLL BOOKS for EASTER. There are subjects for all tastes and prices for all pocketbooks.

To the Propagation of the Faith Society, however, we owe a most notable gift of the year, in the form of a generous allotment from the Central Bureau at Rome. Through the diocesan branches of the Propagation in Boston, New York, and Philadelphia, we have also received steady assistance. Monsignor Merio, the Director of the Holy Childhood at Paris, was able to make the mission a very generous grant this year for that most important work of saving Chinese babies.

Altogether, our returns, while not large, have proved sufficient to keep the more important mission activities going, and it is with grateful hearts that we record our thanks to all our benefactors and ask God to bless them for the generous interest they have shown in His cause.



A LEK SZ

She went from Yeungkong to help Maryknoll missionaries at Loting

BE A PROPAGANDIST

(Report from Kongmoon Continued)

POPULATION

Catholic	7,126
Pagan	6,000,000

PERSONNEL

American Missionaries	38
Priests	23
Brothers	3
Sisters	12
Chinese Sisters (loaned)	4
Seminarians	20
Chinese Postulants	5
Catechists—men	60
women	30
Teachers—men (women 6)	28

ADMINISTRATION

Christians	7,126
Catechumens	1,907
Confessions	Annual 2,311
Devotion	10,930
Adults	110
Adults at point of death	18
Children of Christians	120
Children of pagans	658

Communions—Annual	2,202
Devotion	24,863
Confirmations	0
Extreme Unctions	44
Marriages	34
Deaths—Adults	65
Children	15
Retreats	183
Instructions	620
Confraternities	
Bona Mors	2,344
Scapular Mt. Carmel	3,687

ESTABLISHMENTS

Districts Staffed	10
Stations	183
Churches	10
Chapels	37
Oratories	47
Holy Childhood Orphanages	3
Schools—Boys (Girls 3)	27
Pupils—Boys	1,015
Girls	106
Dispensaries	7
Leper Village	1
Blind Home	1
Old Folks Home	1
Seminary	1

St. Francis
Builder and Missioner

FTER St. Francis of Assisi had heard the mysterious voice calling him to service, he laid aside his dreams of earthly glory and fame and waited on the Master's command.

The first task required of him was, to all outward appearances, a lowly one. Our Lord asked him to repair the little ruined church of San Damiano, which stands outside the city walls of Assisi.

Saint Francis did not hesitate an instant. He begged stones of the townspeople of Assisi and himself carried them to San Damiano. He then helped to rebuild the church, despite grievous fatigue.

The same burning zeal which restored the little sanctuary at San Damiano has since spread to the uttermost parts of the earth.

BE A FOLLOWER OF THIS BELOVED SAINT

There are yet many stones to be placed in the walls of the Seminary of the Catholic Foreign Mission Society of America. From this house of God, generations of young American missionaries will go out to bring Christ to the world. Like Saint Francis, you too can be a builder, a missioner and a coworker of your Lord.

Address: The V. Rev. Superior,
Maryknoll, N. Y.

INQUIRE ABOUT ANNUITIES

MISSION STAFF 1927

(Kwangtung Province)

Kongmoon—

Rev. J. E. Walsh, Pref. Ap.
Rev. A. Paulhus (Rector Seminary)
Rev. T. A. O'Melia
Rev. Bro. Albert Staubli
Rev. Bro. Michael Hogan

Chik Kai—

Rev. J. P. McGinn

Sunchong—

Rev. R. J. Cairns (Pastor)
Rev. J. O. Schmidt

Sancian Island—

Rev. C. F. Burns (Pastor)
Rev. J. L. Farnen
Rev. Bro. John Dorsey

Hoingan—

Rev. E. F. LePrelle (Pastor)
Rev. E. V. Mueth

Rev. R. E. Sheridan

Yungkong—

Rev. F. C. Dietz (Pastor)

Rev. W. A. Fletcher

Yeungkong Convent—

Sister Mary Francis, O.S.D., Superior

Sisters Rose, Dolores, De Lourdes, Monica, Beatrice

Fachow—

Rev. C. A. Walker (Pastor)

Rev. G. Bauer

Kochow—

Rev. A. J. Paschang (Pastor)

Rev. J. C. Heemskerk

Tungchen—

Rev. P. A. Taggart (Pastor)

Rev. B. J. Ashness

Loting—

Rev. D. L. McShane (Pastor)

Rev. O. A. Rauschenbach

Rev. R. Kennelly

Loting Convent—

Sister Mary Lawrence, O.S.D., Superior

Sisters Barbara, Patricia, Matthew, Richard, Bernadette

Kaying Chow Mission—

Very Rev. F. X. Ford, Superior

Rev. P. F. Malone

Rev. M. Gleason

Rev. C. C. Eckstein

(Kwangsi Province)

Pingnam—

Rev. B. F. Meyer (Pastor)

Rev. J. H. Murray

Rev. J. F. Ruppert

Seven qualities adorn the wise man: he does not speak first when a greater is present; he interrupts no one who is speaking; he does not answer hastily; he asks and answers becomingly; he treats one thing after the other in their order; concerning that which he has no knowledge of, he confesses, "I do not know"; he humbly acknowledges his mistakes. The opposite of all this is found with the fool. (Talmud)



ON THE HOME KNOLL GROUNDS

**Bishop Tsu—**

Many "firsts" have been recorded at Maryknoll, but the visit of the Rt. Rev. Simon Tsu, S. J., D. D., was an extraordinary *first*. Certainly, no Chinese Catholic bishop ever stepped on the soil of these United States until Bishop Tsu came and the regret of all who met him was that he should pass all too quickly.

From the "publicity" viewpoint that was a "grave error," but looked at with other eyes, perhaps it wasn't an error at all. One cannot help feeling, however, that it would have opened the eyes of many a good Catholic whose vision of foreign missions is clouded could Bishop Tsu have lingered along his line of travel.

Those who met him were charmed and edified.

Tree Surgery—

The pastor in an Indian village "down East" once told the writer, who was visiting him, that the only way to get an Indian to work was to start something oneself. The priest had begun whitewashing his fence the previous week,

and, as I arrived, the process was going on all along the line.

This may explain some late winter activities at Maryknoll. A dentist had been spending long days working steadily before a window that looked out upon a patch of forest. Was it consciousness of this dentist's presence, admiration or envy of his skill, or

some other influence, we don't know, but we soon remarked several tree dentists gouging and filling previous openings.

And now, under these trees on windy days, we feel safe, where before we often wondered at what moment and to which side we should jump.

At Last—the Roof—

Building operations have been pretty well suspended at the knoll for the good and sufficient reason that they call for something that we do not happen to have in sufficient quantity.

However, we should be lonesome if we were not making some progress, and, besides, we might be inclined to get weary.

We may say, therefore, that the portion of our building that is now under roof has the roof fully tiled and the tower surmounted by the final cross. The roof looks like a sea of green that changes color under passing clouds—and the cross, with its oriental base, is good indeed to look upon.

What next, you ask?

Well, we think it is about time



SURGEON, SPARE THAT TREE!

READ MARYKNOLL BOOKS

to plaster a large area of hollow tile, especially in the students' rooms where holes in the tile invite disturber's nests. But plastering is costly these days, and, somehow or other, appeals for that sort of thing do not carry. What sentiment can one squeeze out of a handful of juicy plaster? So here we are, and that is where the stringless gift must sometimes fit.

The Chapel—When?

And after the plaster, what? We shall then have before us three distinct additions: the administration wing, the science wing, and the chapel. The foundations for the administration and science wings are already built and in constant use. The upper construction can wait because we have reached the stage at which we feel not—too—crowded.

The chapel is only on paper and has not even a foundation. This must wait, perhaps, for years, unless the guardian angel of somebody with means can persuade his charge to seize the opportunity of a lifetime.

Meanwhile, we use the conference hall for a chapel, and, while the arrangement has its drawbacks, there is plenty of room and the hall is "decent" though not eminently worthy.

Accidents—

If we must touch the subject of automobile accidents, we may register one collar bone broken recently in the student body. Sympathy rose high until assurance was given that the precious neck would again function normally.

When explanations of the accident were in order, one wise aspirant ventured the opinion—is it original?—that what causes most automobile disasters is the nut that holds the front wheel.

The editor, who is not interested in mechanics, disclaims responsibility for the explanation.

Friends who desire to secure a Maryknoll Annuity are invited to send for information. If the age of the annuitant is given, special advantages may be gained.

Maryknoll-in-Manila

LAST year, a group of Foreign Mission Sisters of St. Dominic went from Maryknoll to Manila in the Philippine Islands.

Their purpose was to establish, at the request of His Grace Archbishop O'Doherty, a normal school for native young women. This is already in operation and gradually developing strength.

Since then, the Most Rev. Archbishop has requested more Sisters from Maryknoll to direct another work, St. Paul's Hospital.

This is no easy task. St. Paul's Hospital has been long established and the Maryknoll Sisters must replace other Sisters who have had valuable experience.

Fortunately, there is a good supply of registered nurses in the ranks of the Foreign Mission Sisters of St. Dominic, and a sufficient number was available. And as preparations had already been made for hospital work in Hong Kong (which work had to be deflected because of nonconformist opposition), it was not so difficult as it might have been to say "yes" to Archbishop O'Doherty.

It is very pleasant, too, for our Sisters to feel that they can be of service to Americans from the homeland as well as to the Filipinos themselves. At St. Paul's Hospital, many American patients are treated.

Here, too, is a training school for nurses, and we can foresee fine opportunities to secure helpers for dispensaries in the pagan lands across the South China Sea.

Nor will Maryknollers in Manila be far from others in South

Maryknoll Movies

The three reels show a chapter of American Church history in the making. Find out what American Catholic missionaries are undertaking in the Orient. The charge is nominal—one dollar a reel, plus postage. Address:

*Eastern Film Corporation,
200 West 42nd St., New York City*

China because Hong Kong is only about thirty-six hours distant by steamers that run frequently.

The following Sisters were assigned to take up the new work at St. Paul's Hospital:

Sr. M. Georgea Schmitt, New York City; Sr. M. Frederick Bourguignon, Brooklyn, N. Y.; Sr. M. Eleanor Hogan, Cambridge, Mass.; Sr. M. Constance Wenzel, Sturgis, Mich.; Sr. M. Hyacinth Kunkel, New York City; Sr. M. Dominica Gallagher, Philadelphia, Pa.; Sr. M. Espiritu Venneman, Springfield, Ill.; Sr. M. Paraclita McGigue, Worcester, Mass.; Sr. M. Annunciatu Mulkern, Portland, Me.; Sr. M. Gertrude Moore, Chicago, Ill.

THE VENARD

FOR three months this past winter, the Vénard reposed under a blanket of snow. We did push our way out with the proverbial ground hog in early February and saw the sunlight for a day; but we were very unceremoniously pushed back again a few days later. Don't think, however, that the score is entirely against us, for during this winter period we had some fine skating and for weeks at a time.

Skating! Why, we even had a "Skating Carnival," as our energetic and popular Vénard deacon dubbed it. There were a number of different races on the ice, dashes, relays, and potato races, both for the little boys as well as for the big ones. The faculty, too, participated. Their modesty prevents them from mentioning the number and kind of prizes they carried away.

More than this, the severe cold enabled us to fill our icehouse with great blocks of fifteen-inch ice, taken from our lower pond. This ice is a great saving, not only because it was cut and stowed away by our boys, but because we now have enough to last us until next winter. We keep cool in the winter all right—that's our privilege—but we can now keep cool in the summer also.

There's another institution here now which is very popular, too, despite "their" constant "blowing." 'Tis the Vénard Band. It is composed of twenty-five or thirty instruments and nearly as many musicians, under the able direction of Fr. Borer. The boys and their instruments have developed from a nondescript conglomeration into something really good.

GET THE MITE BOX HABIT

MARYKNOLL-IN-SEATTLE

SUE ZUMI (Sue of Seattle) needs no introduction to our readers. She has been keeping her eyes and ears open and sends us the following report:

Just before Ash Wednesday, a young Japanese man came to live with the Fathers. His name is Sama in Japanese, but Francis Xavier in English. Sama was studying in college, but he had to go to the hospital, and, since that time, he has not returned to his classes.

He accompanied Father on all visits to the Japanese people and is a great help. Every Sunday, during Mass, Father explains the catechism in English for us, and Sama explains it in Japanese for our parents.

Beginning with Ash Wednesday, we heard all about the sufferings and death of Our Lord, and my little friend Tadachi was surprised to hear that He died for all people, even the Japanese people who were not Christians. "That is another reason," I said, "why we should love Him very much."

Father is afraid that we can not have very many of the Holy Week devotions in our little chapel, but he has explained them all to us and suggested that we attend those at the Cathedral, which is not far away. Sama also explained these devotions, and I think there may be many Japanese children and parents at the Cathedral during Holy Week.

We have already started practicing our Easter Mass. We shall sing the "Mass of the Angels." The children who are in the first grade have studied the Ward Method all this year and they will sing the "Kyrie." We who are bigger will sing the other parts of the Mass. The Sisters have invited the parents of all the children to come and spend that day at this Maryknoll.

On Holy Saturday, another little group will be baptized, and, on Easter morning, they will receive Jesus for the first time.

When we started having Mass in our own chapel last September, two young men who live a distance from us came to serve Father's Mass. Since then, they have come every Sunday, walking all the way and receiving Holy Communion each week. I think it was their example that made so many of us start our weekly Communions; so now all those who have been baptized, and are old enough, are found at the altar each Sunday.

These young men have been training some of the Japanese boys to serve Mass, and, on Easter Sunday, they will serve for the first time. Father is going to make a request for more cassocks

The Venard Camp for Boys



INQUIRIES are coming in about the Vénard Camp, and it is none too early for anybody interested because the number to be accepted must be limited.

The camp is getting to be a

and surplices, so that the other boys may learn to serve soon too. The two young men will continue coming on Sunday and will help with the boys' catechism class.

My little friend Mary G. is what Sister calls an exemplary Catholic. Mary G. lives more than three miles away from our Sunday school, and, although she is only nine, she walks all the way here and home again. The hardest part of it is that she comes fasting and is the only one of her family who is a Christian. Mary G. says she knows she could attend Mass at the church near her house, but she hopes that her attendance with us may be encouragement to the faint-hearted—although she said it not in so many words. It has already proved to be a good example, as one who was curious to know why Mary came such a distance, came also to see and "remained and prayed."

SEATTLE CIRCLES

Since the beginning of our work in Seattle, there has been a most active Circle, that of the Sacred Heart, encouraging our first steps and supplying many of our needs. Until recently, it was the lone Circle of the State of Washington. Now other Circles are forming in the Northwest.

Before Lent, benefits for the Maryknoll Sisters, for the Procure, and for the kindergarten and school work were

Your friends' happy Easter will be happier if the gifts you make have a lasting value. The Maryknoll bookshelf provides such, at very reasonable prices.

PUSH OUR CAUSE

habit, an institution that has come to stay and will have traditions. Watch for announcements, or, if you prefer, send a line to *The Vénard Camp Director, Clarks Summit, Pennsylvania*.

given, and the coöperation of Seattleites was very encouraging.

A special word of thanks is due Sacred Heart Circle, St. Francis Xavier Circle, and the Catholic Ladies' Auxiliary.

These circles are groups of young and old, who aim to cultivate in themselves and others a knowledge of Catholic missions, to pray for the mission cause, and to meet special needs of Maryknoll.

For further information, address: Reverend Director, 1603 East Jefferson Street, Seattle.

PATTERPATS

It is a fine paper, and I find it a joy to read it.—N. J.

For me there is nothing so interesting as THE FIELD AFAR—Kan.

The most interesting of all the mission papers I read—Shanghai, China.

I am an old woman, but I look with glee every month for the magazine.—N. Y.

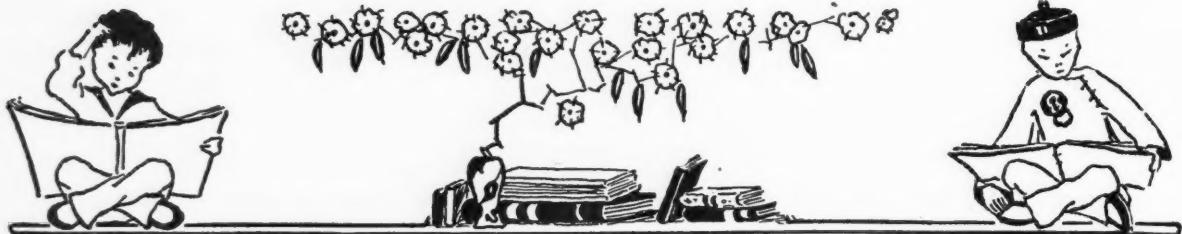
Your magazine is worth more than \$1, and whoever can should give more.—Minn.

I will gladly send \$2 a year for THE FIELD AFAR, your splendid magazine.—N. Y.

The magazine is wonderful. The extra dollar enclosed is to be used wherever you wish.—Calif.

THE FIELD AFAR has been the greatest pleasure to me ever since I subscribed for it.—N. Y.

FATHER CHIN



Dear Juniors:

What is it that every soldier must have if he is going to fight a battle?

Am-mu-ni-tion, of course! And, in an up-to-date war, he must have many kinds: highly charged projectiles, giant cannon balls, and death-dealing bombs.

But soldiers and guns are funny subjects for an Easter letter, you say.

Not if you're thinking about Christ's **SOLDIERS**, as I am.

On Good Friday, it seemed as though Our Lord's battle had ended in defeat, when lo—the glorious Victory of Easter morn! He has triumphed over sin and death.

As King, He reigns in glory since then, but His **SOLDIERS** march on to gain fresh victories; to win more souls to His standard.

These are the soldiers of whom we are thinking. They, too, need am-mu-ni-tion, many kinds of it: the powerful bombs of prayer, the cannon fodder of material aid.

You, Juniors, have been providing **AMMUNITION** for our **SOLDIERS** all during Lent by each little sacrifice, each good deed, every prayer, offered for them and the missions.

Soon, now, we shall be celebrating the glorious Victory of the Resurrection. Keep up your Lenten spirit of sacrifice and help these **SOLDIERS** to win still many more conquests in the battle for souls. As ever,

Father Chin

P. S.

SUGGEST to Mother and Dad "FIELD AFAR STORIES" as good reading these evenings. Eighty-five cents each volume.

A MITE A DAY

THE CALIFORNIA MARYKNOLL "PREP"

FROM the crest of the new Maryknoll, climbing out of the town called Los Altos, one may look East and North upon San Francisco Bay. Three miles of pretty orchards roll down from the new Preparatory College into the Bay.

The first Orientals—three Chinese—to enter California, sailed through the Golden Gate into these blue waters in 1848, on a brig called the *Eagle*. These three, two men and a woman, were brave pioneers, for, in their day, Chinese fables described America as the home of cannibals who ate all the human beings they could catch. Lean folks, it was said, were put into caves and fattened till they would make juicy steaks.

But gold was found in 1848, and the first arrivals were soon followed by many more. Stories of fabulous wealth; of great nuggets easily found in the California hills, were fascinating.

There was great distress and disappointment among the Chinese when they found that the story of "easy diggin's" was only a story. Instead they suffered hardship; some even experienced actual starvation. As a result, the Chinese Six Companies and other charity organizations opened soup kitchens on the street in Chinese quarters. Every California hamlet has its "Chinatown."

Yet the history of the state is incomplete without the story of the Chinese at every step of its development. These immigrants did not find the American cannibal, but they did find selfishness and greed.

The Chinese, in return for unkindness, gave their best efforts

TO MARYKNOLL JUNIORS

toward the development of the new state. When the prospector was staking his claim, the miner panning his gravel, and the gold digger seeking his fortune, the Chinese, excluded from the richer fields, was washing the wash and mending the tools. He was doing the work the adventurer shirked.

The most difficult stretch of the transcontinental railroad is a monument to the Chinese. This section was called the Central Pacific. It runs over the Sierra Nevada mountains, climbing more than seven thousand feet. The work was hard, for snow never melts in some of the passes; even today forty miles of the track are covered with snow sheds. Less than twelve thousand men labored on the road and ten thousand were Chinese.

Most of the Chinese lived in San Francisco. When the New Yorker needed elbow room, he built sky scrapers. Chinese architecture does not admit towers of Babel so easily. Thus, the San Francisco Chinese was forced to bore underground to expand his sleeping and housing quarters.

Time wrought a big change. The gold rush was over. Regard for Chinese increased. Then God permitted an earthquake with a fire, in 1906, and smoked the Chinese out of his holes. That seems to have been God's way to bring the Oriental from the condition of semipersecution to equal enjoyment with the white, of the fruits of the earth.

Today the Californians love the Chinese, who are given every trust. American Catholics are not only helping the Chinese to a knowledge of God, but they are becoming themselves exiles in China to spread the Glad Tidings.

And now, right in view of the stage of all this early history, stands a Maryknoll College to prepare the volunteers among American youth, to serve God on oriental mission fields. They will not seek gold—they will bring the pearl of great price with them.

A-B-C's OF THE MISSIONS



J—you know, stands for the dearest of Names! The Name that each Missioner proudly proclaims To poor pagans grouping around in the dark With never a hint of that life-giving Spark, Which kindles young hearts With its beautiful Fire Till they spend all they have For the Nations' Desire.



K--Korea

In far-off Korea, another cool country, Your winter sedan is a sled; In place of a heater To run up the meter Are warm hearts of Apostles instead!



A TRUE BLUE JUNIOR—

I am enclosing a money order for \$5 to ransom a Chinese baby girl. Please name her "Theresa Miriam."

We certainly enjoy THE FIELD AFAR and especially the letters and stories of the missionary Fathers.—*M. I. Moore, St. Louis, Mo.*

THE GOLDEN GATE—

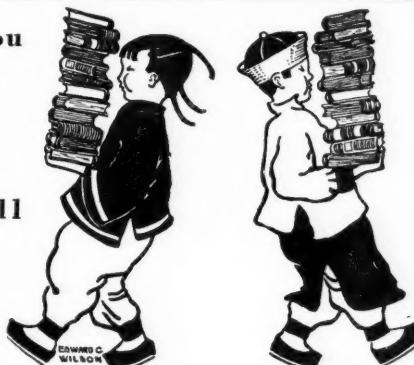
The enclosed money order is the sum

obtained from our mite box and I am sorry it is not larger.

I have been receiving my FIELD AFAR regularly and am informed of all the news back home and in the Orient. But, just the same, I miss The Maryknoll Junior.

The other day came a letter with another mite box. "No rest for the wicked." I shall start to fill it immediately.—*Cyril Murphy, San Francisco, Calif.*

I hear you calling
for
me—
The
Maryknoll
Books
are
favorites

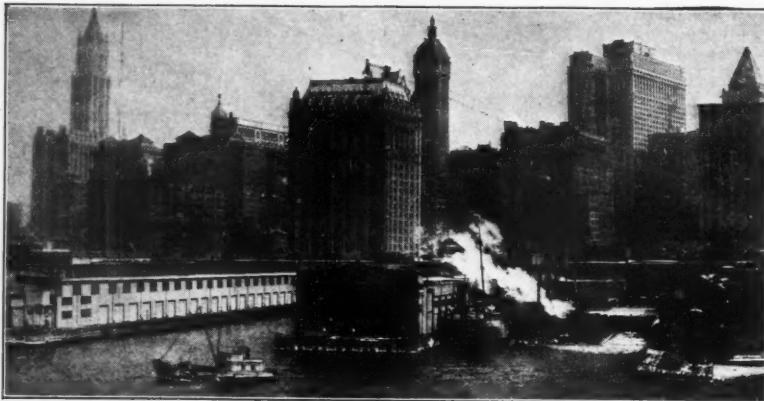


Always room
on top—pile
on
Maryknoll's
latest
book

The
Maryknoll
Movement
—
Just from
the press

WEAR THE CHI RHO

The Superior's Pacific Coast Visitation



THE TOWN HE LEAVES BEHIND HIM

A sector of New York City showing the Woolworth Building at the left and a few other negligible structures

THE Superior of Maryknoll makes a Coast visitation yearly, and 1927 had hardly presented itself before he started out on a twenty-eight days' tour. At each of the Maryknoll establishments in Seattle, San Francisco, Los Altos, and Los Angeles, he spent several days and nights. Other days were well filled, and sixteen nights were passed on sleeping cars.

On this visitation, the special event was the laying of the corner stone of the second Maryknoll Preparatory College, at Los Altos, (Mountain View postoffice), in the Archdiocese of San Francisco.

Monday, January 17, was the date set for this historical event, and the weather was perfect. The ceremony, quite private, was performed by the Most Rev. Archbishop Hanna in presence of the faculty and students of St. Joseph's College (the Diocesan Preparatory Seminary), and of the local priests.

The Maryknoll students number as yet only eight, but they were on hand, of course, and felt very large on this occasion. They waited with dignity on His Grace at table, and, later, at ceremonies until the close of the exercises, when they released the beloved archbishop to his own special flock of lambkins at St. Joseph's.

The ceremonies included the

corner-stone laying and a blessing of the house, after which addresses were made in turn by Fr. Walsh and His Grace.

Fr. Walsh expressed the gratitude of his Society for the constant and paternal interest of Archbishop Hanna to whom he referred as father and friend. He mentioned a splendid benefaction that must be applied to the construction of the College chapel as a memorial to the late Father Joseph McQuaide. This benefaction provided a surplus that would be a strong encouragement to hasten the day when the College, now habitable only in part, could be completed.

Fr. Walsh expressed his hope that among the youthful aspirants to be educated in the Maryknoll College at Los Altos, there would be not a few orientals and he alluded with marked pleasure to one, a Chinese youth, already among the pioneers and well along in his studies.

His Grace, Archbishop Hanna, congratulated Fr. Walsh and his associates on their accomplishment, referring to Maryknoll "as a great work and one of the surprises of the century." He added, "It is a cause of rejoicing that we have among us today in this country men and women who are inspired

with the common heritage of Christianity. It is a great tribute to these that they have caught this spirit and carried it along so magnificently."

His Grace expressed his pleasure in having the mission college near his own and that it should have been made possible by the generosity of men "in this part of the world. No boy or man," he said, "is worthy of a place in the Catholic priesthood unless his heart beats with joy in the realization of the spirit of the missions."

His Grace added, "We will dwell together on these hillsides in peace and harmony," and he suggested that in years to come missionaries wearied from service could here gain strength to return to their labors.

Benediction of the Most Blessed Sacrament followed the archbishop's address. The students of St. Joseph's then returned to their own college. They had rendered the chant, a most gratifying contribution to the success of the day which we believe they will remember during life.

As the students in cassock and surplice returned to St. Joseph's, they were obliged to use a narrow board and to walk cautiously in single file. This necessitated some distance between individuals, and, with a glorious sun falling on a half-mile line of cassocked youths, the sight was most impressive.

Another event of special importance in the Superior's visitation was the farewell to Fr. Kress at Los Angeles.

There was no large gathering for the occasion, but Fr. Kress who, as these lines appear, is now establishing a Maryknoll in Honolulu, neither likes nor needs noise. The groups that came to see him—American and Japanese—were evidently sincere in their expressions of regret to see their Father go, but their good wishes and the prayers of many will follow him to the islands far out in the Pacific.

Don't Close the Mite Box Opening.

To and from Circles

A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll, at home and in the mission field. Circles are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission offices where such exists.

*Address all communications to
The Circle Director, Maryknoll, N. Y.*

FROM Fr. Ford, superior of the Maryknoll Hakka Mission, there came recently the following letter to the Circle Director:

The October list from Maryknoll contained a welcome gift from a "Circle Shower." It arrived on Christmas Day, so it made us a tiny bit happier, though I must say that God has been so good to us all year that it is hard to be happier than usual.

You see, here at the center of our Baby Mission, we have the seminary, and daily living with these students who will some day, please God, be priests in this section, has rejuvenated me. It is like Maryknoll and Vénard days all over again, but now with a better viewpoint to appreciate the beauty of seminary life.

I wonder if you realize the value of your contribution to the missions? As a "circle" you are away out on the horizon, the farthest from the heart of the missions, but just kindly remember that there would be no "heart" to the missionary globe if any part of the circle were missing. The glorious unity of the Catholic Church makes every single element a real force, and, if it is true to say that the Church would not be Catholic if there were no missions, it is also true that there would be no missions without aid from home. It is good to feel that we are all thus united and necessary to one another.

I have asked the seminarians to pray for you, and I am not entirely reckless in promising you that their prayers are going to be heard.

From a St. Vincent de Paul Society came the following:

One of the clients of our society died recently, friendless. She left with us an insurance policy, from the proceeds of which we paid for her funeral. For the enclosed check for \$50

Circles planning trips to Maryknoll are asked to communicate with the Circle Director a month in advance, to arrange dates.

we ask to have her name recorded among those for whom your Society makes a perpetual remembrance. We could think of no more suitable way to use the balance.

A sincere "God bless you" to all the Circles that so generously remembered our every-growing work and corresponding needs by stringless gifts, catechist support, Circle dues, household and school supplies.

The following Circles have come high in their efforts to make Chi



CHILDREN OF MARY CIRCLE,
GREENWICH, CONNECTICUT

Rho Hall a reality:

St. Caroline Circle, Long Island; St. Francis Xavier Circle, Philadelphia; St. Rose of Lima Circle, New York City; St. Bernard's Circle, Brooklyn; St. Francis Xavier Circle, Dedham; The Veramoors, Brooklyn; Maryknoll Yeungkong Circle, Long Island; St. Leo's Sodality Maryknoll Circle, Dorchester; Théophane Vénard Circle, Worcester.

To these and to all other Circles that have come to our aid in this urgent need, we extend our heartfelt gratitude and the sincere wish that we may welcome them in Chi Rho Hall before the year is out.

FOR LIFE — \$50

TWO TITLES FOR YOUR WILL

(Give both to your lawyer)

Catholic Foreign Mission Society
of America, Incorporated

Foreign Mission Sisters of
St. Dominic, Incorporated

The Théophane Vénard Circle, of Worcester, one of the strongest links in our chain of Circles, has given another room in the Seminary.

The Veramoors from Brooklyn, though young in the rôle of Circlers, are ardent workers and have given substantial evidence of their coöperation by stringless gifts.

LEPERS TO FIND A WELCOME

Our readers who have given donations to our Leper Fund from time to time will be happy to read in Bishop Walsh's report of the colony of thirty lepers who have begged for baptism at one of our missions and are at present under instruction. It requires only a frame dwelling to shelter them and they will be a part of the Maryknoll Mission. A fund to provide for such afflicted souls has made steady progress and to date it lacks only a few hundred dollars of its completion. Many of our friends whose joy it is to help lepers will be happy for this opportunity to bring them speedy relief.



*"Oh, for faith in prayer! for only
faith in prayer! for faith in simple
prayer! and the interests of Jesus
shall spread like a beneficent con-
quest all over the world, and the
glory of God shall cover the earth."
(Father Faber)*

Have you a copy of

Daily Memento for Missions



It is a neat little booklet, with a prayer for some particular mission field for each day of the week.

Enclose a stamp and address:

FIELD AFAR OFFICE: Maryknoll, N. Y.

(Special rates for quantities)

THE FIELD AFAR

APRIL, 1927

The Givers



THE SPIRIT

*And do I have to be giving again and again?
O no, said the angel (and his glance
pierced me through)
Just give till the Master stops giving
to you.*

FROM a St. Vincent de Paul Conference (St. Gabriel's) in Brooklyn, there comes occasionally a gift for the missions.

Such marks of interest appeal to us as hopeful signs of the day when organizations of men, religious or fraternal, will experience keen pleasure in backing mission enterprises and will find in such coöperation a stimulus to their own zeal.

A friend in the Middle West writes that his total expenditures last year over and above his food and lodging were twenty-three hundred and thirty-six dollars, and that with the exception of about two hundred dollars for personal needs, the balance went to "Maryknoll, Propagation of the Faith, Extension, and similar causes." The grace of God certainly finds a generous response in some souls.

Old vestments, old chalices, old ciboria, old ostensoria?

This sounds like the cry of a junk collector, but here it is a question of precious junk that might be lying idle for years and that can be made fit at Maryknoll for the service of the altar.

And this recalls that a request made in these columns some time ago for episcopal belongings brought a pectoral cross and a quite complete set of needfuls for an ordination ceremony.

An interested reader who says that he would "confess robbery" should he confine his Maryknoll remittances to "one small dollar" subscription to "that invaluable paper, *THE FIELD AFAR*" now sends an offering towards the Seminary roof.

This is thoughtful and the gift is welcome, although we do not recall inviting that particular form of help. We did scatter stone cards and brick cards some years ago with fairly good results, and, perhaps, we should have followed them up with roof cards, but we lost courage.

However, the job is now "on the house" or, as the treasurer put it recently, "over our heads," a more proper place for roof tiles than for financial obligations.

Please do not consider us affluent if we urge prospective benefactors *not* to buy chalices for Maryknoll—not, at least, for a few years to come. Several priests have given us their spare chalices; others have left to us by will what they had used in life; and our Sisters have repaired many that were thought "finished" so that we have enough for present needs.

We cannot say the same of ciboria or of ostensoria, but, if any one is inclined to purchase sacred vessels, it will be best, in the interest of economy, to write to us beforehand.

The largest gift recorded since our last issue was of five thousand dollars—a truly providential one that came when it was much needed.

From Colorado there arrived a group of names all to be inserted as perpetual members. Several additions were made to burses and eight wills matured.

Would you believe that fully a quarter of our yearly stringless receipts came from wills? This has been a very satisfying discovery, the more so because many testators were unknown to us personally. Evidently, *THE FIELD AFAR*

A HAPPY EASTER,

has been making a more favorable impression than we judged. We are grateful to Divine Providence and to those who have coöperated.

THE FAR EAST TO JESUS

Prayers were never more urgently needed for Eastern Asia than in this our day, and we urge our friends to keep this fact in mind. It has pleased us to learn that many among our readers have written to a Trappist monastery in this country expressing their desire to join the "special Association of Masses and Prayers for the Conversion of China, Japan, and Adjacent Countries."

This association is directed by the Trappists of Peking in China. Information may be had from the Rt. Rev. Abbot, Gethsemane, Kentucky.

Easter remembrances that please and inspire—the MARYKNOLL BOOKS.

Please pray for the souls of the following:

Rev. Francis Pridal; Rev. Edward A. Holley; Rev. Fr. Vanderberg; Mother Margaret Forster; Sr. de Lima; Mrs. Elizabeth Barry; Mrs. J. J. Brennan; Mrs. Groot; Mrs. Donald; Mrs. Mary Tracy; Michael Haggerty; Mrs. Mary A. Kearney; Margaret Carey; Mrs. Alice Martin; Mr. Wermeling; Bridgid Conner; Patrick F. Kirrone; Theresa E. Riordan; Mary L. Gray; Mrs. Mary Richardson; J. J. Dougherty; John T. Stoecklein; Mrs. Patrick Reilly; J. H. Winter; Mr. Hannon; Mrs. Elizabeth Groom; W. E. Gleason; Elizabeth Conway; Mrs. Stella U. Tremaine; Mrs. Genevieve Meisckothen; Charles Lockwood; Mrs. Anna O'Connor; Mrs. Mary T. Schneider; Mrs. H. C. Mahoney; Hugh Buffer; Martin Rodgers; Mrs. R. Cortefoy; Michael J. Lyons; Mrs. Ellsworth; Mrs. Mary Schulte; R. H. Graham; Gertrude R. Zimmerman; Ellen Hogan; James O'Brien; James Diman; Edward Browne; G. A. Greene; James Larkin; Mrs. A. M. Clinton; Mrs. Margaret L. Howell; Katherine E. Shaughnessy; Margaret Kieley; Caroline E. Fleig; Stella A. Ludwig; James Brennan; Frank Nicholson; Joseph Otten; Annie Hickey; Edward O'Donnell; Mrs. Joseph Paul; Mrs. Walter Large; Mrs. Eugene Murphy.

Wanted—A sewing machine for the Maryknoll Sisters.

MAKE MARYKNOLL A BENEFICIARY

**MEMBERSHIP IN THE
CATHOLIC FOREIGN MISSION
SOCIETY OF AMERICA**

[This membership carries with it privileges that include, among other spiritual advantages, four thousand Masses offered, each year, by Maryknollers, especially for the holders.]

The following Perpetual Memberships were recorded during the past month:

Living: Rev. Friends, 5; Mother M. N.; Sr. M. I.; K. McK.; M. M. G.; M. M.; K. M. O'B.; E. O. B.; R. C. P. and relatives; K. N.; A. F. B.; M. M. G.; N. P. G. and relatives; J. McC.; and relatives; S. W. M.; B. J. S.; M. A. G.; M. E. C.; M. W.; Mrs. C. J. K. and relatives; S. M. and M. D.; A. G. T.; M. D. M. and N. M.; J. H. K.; M. G. K.; J. M.; B. E. M.; R. M. E.; M. P. H. and A. M. H.; E. B.; J. D. W.; E. T. M.; A. W. F.; A. S.; C. J. S.; C. S.; E. S.; F. J. S.; F. J. S.; H. S.; H. S.; M. G. S.; M. C. S.; T. S.; C. R.; W. R.; W. R.; A. G.; F. J. G.; F. J. G., Jr.; M. S.; E. C.; E. C.; R. C.; C. C.; J. C.; C. C.; E. C.; A. C. D.; A. C.; C. S.; E. S.; M. C. G.; J. J. F.; Mrs. T. C.; E. N.; M. C.; M. F. G.; B. G. R.; M. J. M.; L. C. M.; A. McN. and relatives; J. and A. H. and family; F. L. S. and relatives; M. G. McH.; H. C.; I. M. M. and relatives; A. L.; S. R.; R. W. and M. L.; P. McK. and family; M. J. D. and family; M. C.; W. T. M.

Deceased: Rev. Eugene F. McLeod; Mary Hennessey; John J. Gompers; John G. Agnew; James McKearin; James Finnegan; Patrick Cushing; Joannah Donovan; Frederick Henry Courtenay; Deceased relatives of Denis Mahoney; James D. and Margaret C. Byrnes; Edward M. Feeney; Deceased relatives of M. A. McE.; Joseph D. Zeller; Thomas J. McGrath; Anna and Michael Darmody; Catherine, Cornelius, Cornelius, Henry, and Dennis Sullivan; Frances Sullivan MacCaulay; John, John J., Dr. John J., Mary, Mary, Michael, and Timothy Sullivan; Peter and Mary McCaulay; Julia, John, and Abbie Cotter; Mary Cotter Welch; Stephen Shaughnessy; Ellen, Dennis, Hannah, and Thomas Regan; Daniel Carroll; Mary Carroll Slavin, Bartholomew, Timothy, and Daniel Creedon; Francis E. Cassidy; James J. Donovan; Michael J. Galvin; John F. Lee; Martin Houlihan; Bertha Nulson; Margaret Maher; Mary Agnes Glennon; Minnie R. Kingston; Sarah J. Reider; Anna Jeanmard; Anna K. Hampe; Katherine E. Shaughnessy.

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000 the interest of which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Venard.

MARYKNOLL STUDENT AID

Our Lady of Perpetual Help Fund...\$276.98

BUILDING OUR BURSES

A burse is a sum of money invested so as to draw a yearly interest which will be applied to the board, housing, and education of a student at the Maryknoll Seminary or at one of its Preparatory Colleges in the United States or on the missions.

The usual amount subscribed is five thousand dollars (\$5,000) for burse in this country; fifteen hundred dollars (\$1,500) for a burse in Eastern Asia (this is for native students).

FOR SEMINARY—\$5,000 EACH

<i>St. Patrick Burse</i>	<i>\$4,285.17</i>
<i>St. Philomena Burse</i>	<i>4,105.00</i>
<i>Kate McLaughlin Memorial Burse</i>	<i>4,050.00</i>
<i>College of St. Elizabeth Burse</i>	<i>4,035.00</i>
<i>St. Anthony Burse</i>	<i>3,913.13</i>

St. John's Seminary, Archdiocese of Boston Burse.....

<i>St. John's Seminary, Archdiocese of Boston Burse</i>	<i>3,715.51</i>
<i>Cure of Ars Burse</i>	<i>3,650.35</i>
<i>St. Michael Burse No. 2</i>	<i>3,502.45</i>
<i>Fr. Chamindale Memorial Burse</i>	<i>3,297.71</i>
<i>St. Anne Burse</i>	<i>3,206.63</i>
<i>N. M. Burse</i>	<i>3,000.00</i>
<i>College of Mt. St. Vincenzo Burse</i>	<i>3,500.00</i>
<i>Michael J. Egan Memorial Burse</i>	<i>3,000.00</i>
<i>Father Chapon Burse</i>	<i>3,005.60</i>
<i>St. Michael's Parish, Lowell, Burse</i>	<i>2,874.00</i>
<i>Dunwoody Seminary Burse</i>	<i>2,800.00</i>
<i>Bl. Louise de Marillac Burse</i>	<i>2,761.61</i>
<i>Bishop Molloy Burse</i>	<i>2,350.00</i>
<i>Holy Child Jesus Burse</i>	<i>2,280.85</i>
<i>Marywood College Burse</i>	<i>2,175.50</i>
<i>Our Lady of Mt. Carmel Burse</i>	<i>2,171.89</i>
<i>Mother Seton Burse</i>	<i>1,970.33</i>
<i>Pius X Burse</i>	<i>1,821.30</i>
<i>Bernadette of Lourdes Burse</i>	<i>1,786.75</i>
<i>St. Dominic Burse</i>	<i>1,739.07</i>
<i>Our Lady of the Sacred Heart Burse</i>	<i>1,610.00</i>

Duluth Diocese Burse.....

<i>Fr. Nummey Burse of Holy Child Jesus Parish of Richmond Hill</i>	<i>1,411.70</i>
<i>St. Agnes Burse</i>	<i>1,302.55</i>
<i>Immaculate Conception Patron of America Burse</i>	<i>1,283.18</i>
<i>Archbishop Ireland Burse</i>	<i>1,191.23</i>
<i>St. John Baptist Burse</i>	<i>1,101.00</i>
<i>St. Joan of Arc Burse</i>	<i>1,049.11</i>

Manchester Diocese Burse.....

<i>St. Francis of Assisi No. 2</i>	<i>1,000.00</i>
<i>St. Michael Burse</i>	<i>1,000.00</i>
<i>Our Lady of Lourdes Burse</i>	<i>963.03</i>
<i>Susan Emery Memorial Burse</i>	<i>920.68</i>
<i>St. Boniface Burse</i>	<i>783.65</i>
<i>St. Rita Burse</i>	<i>740.15</i>
<i>St. Francis Xavier Burse</i>	<i>724.28</i>
<i>St. Laurence Burse</i>	<i>646.25</i>
<i>Children of Mary Burse</i>	<i>458.05</i>
<i>St. Joan of Arc Burse</i>	<i>433.01</i>

St. Louis Archdiocese Burse.....

<i>St. Bridget Burse</i>	<i>430.00</i>
<i>Holy Family Burse</i>	<i>410.00</i>
<i>St. Jude Burse</i>	<i>345.00</i>
<i>St. John B. de la Salle Burse</i>	<i>331.00</i>
<i>Maryknoll-in-Heaven Burse</i>	<i>267.00</i>
<i>The Holy Name Burse</i>	<i>228.50</i>
<i>St. John Berchmans Burse</i>	<i>206.50</i>
<i>Our Lady of Victory Burse</i>	<i>200.00</i>
<i>Jesus Christ Crucified Burse</i>	<i>192.00</i>
<i>St. Louis Archdiocese Burse</i>	<i>157.00</i>

St. Paul Diocese Burse.....

<i>SS. Peter and Paul Burse</i>	<i>150.00</i>
<i>All Saints Burse</i>	<i>142.28</i>
<i>St. Joseph Burse No. 2</i>	<i>111.00</i>

FOR COLLEGES—\$5,000 EACH

<i>Sacred Heart of Jesus Burse (Reserved)</i>	<i>4,250.00</i>
<i>Bl. Théophane Vénard Burse</i>	<i>1,612.80</i>
<i>"C" Burse II</i>	<i>1,500.00</i>
<i>Bl. Virgin Mary Sodality Burse</i>	<i>1,000.00</i>
<i>St. Aloysius Burse</i>	<i>647.50</i>
<i>St. Michael Burse</i>	<i>646.32</i>
<i>Archbishop Hanna Burse (Los Altos)</i>	<i>237.95</i>
<i>St. Margaret Mary Burse</i>	<i>112.00</i>
<i>Immaculate Conception Burse</i>	<i>106.00</i>

On hand, but not available, as at present interest goes to the donor.

DIOCESAN MISSION AID

(January 1—February 1)

Albany— (Through Soc. for Prop. of the Faith) .. (Masses)

Baltimore— (Through Home and Foreign Mission Soc.) .. (Masses)

Boston— (Through Soc. for Prop. of the Faith) .. \$332.30 (also Masses)

Burlington— (Through Soc. for Prop. of the Faith) .. 10.00

Chicago— (Through Soc. for Prop. of the Faith) .. 340.00 (also Masses)

Cincinnati— (Through Home and Foreign Mission Soc.) .. 25.00

Marquette— (Through Soc. for Prop. of the Faith) .. (Masses)

Newark— (Through Soc. for Prop. of the Faith) .. 52.00 (also Masses)

New York— (Through Soc. for Prop. of the Faith) .. 184.23 (also Masses)

Ogdensburg— (Through Soc. for Prop. of the Faith) .. 100.00

Pittsburgh— (Through Catholic Mission Aid Soc.) .. 1.00

Rochester— (Through Soc. for Prop. of the Faith) .. 102.00 (also Masses)

St. Joseph— (Through Soc. for Prop. of the Faith) .. 25.00

St. Louis— (Through Home and Foreign Mission Soc.) .. 180.00

St. Paul— (Through Soc. for Prop. of the Faith) .. (Masses)

Wheeling— (Through Home and Foreign Mission Soc.) .. 10.00

BOOKS RECEIVED

Our Lady of Perpetual Help— Translated by the Rev. Francis J. Connell, C. SS. R. Mt. St. Alphonsus, Eosopus, N. Y.

Boys' and Girls' Prayer Book— By Father Finn. Benziger Brothers, N. Y. \$35 up.

Mother Philippine Duchesne— By Marjory Erskine. Longmans, Green and Co., N. Y. \$4.

These Splendid Priests— Compiled by Dr. James J. Walsh. J. H. Sears and Co., Inc., N. Y. \$1.25.

Current Catholic Verse— By McAsticker-Pfeiffer. Scott, Foresman, and Co., N. Y.

The Little Flower Treasury— By Caryl Coleman. Benziger Brothers, N. Y.

Preaching Christ Crucified— By the Rev. Charles E. O'Neile. Society for the Propagation of the Faith, 119 East 38th Street, N. Y. C. \$2.

The Truth of the Catholic Church— By the Rev. Hugh O'Laverty. D. B. Hansen and Sons, Chicago, Ill.

Mission Sermons— By the Rev. Walter Elliott, C. S. P. The Apostolic Mission House, Brookland Station, Washington, D. C.

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St. Francis of Assisi, 4 stamps (used)	\$.25
Holy Year, 3 stamps (used)	.25
Lebanon, Pictorial, 7 stamps (used)	.40
Palestine, 7 stamps (used)	.40
Portraits of Famous Men, 7 stamps (used)	.50
(Bach, Beethoven, Schiller, Frederick the Great, Kant, Lessing, Leibnitz)	
Mexico, Pictorial, 1923, 3 stamps (used) cat. \$.40	.25
Mexico, Pan-American Postal Congress, 7 stamps (used)	.40
Monaco, 3 stamps (used) cat. \$.52	.40
Saar, Pictorial, 6 stamps cat. \$.43	.30
Postage extra on orders under	.50

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Send for price list.

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advertisers best
expresses your
co-operation

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tisements mention

THE FIELD AFAR



This fellow looks extremely sad.

He is thinking of your stencil now in our cases and threatened with a walkout.

Why not give him a chance to smile and be happy?

TRAVEL INFORMATION

It is the purpose of the FIELD AFAR TRAVEL BUREAU to place helpful information at the disposal of readers who are planning trips.

For Free Travel Help write

THE FIELD AFAR TRAVEL BUREAU
Maryknoll, New York



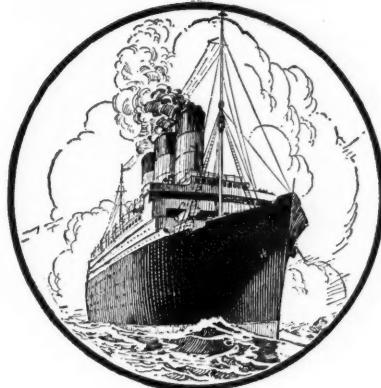
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Sister Superior, Bethany House, Maryknoll, N. Y.



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First Appreciations

I have read with great interest THE MARY-KNOLL MOVEMENT. In fact, I could not put the book out of my hand until I had finished it.

✖ JOHN T. McNICHOLAS
Archbishop of Cincinnati

So interesting have I found THE MARY-KNOLL MOVEMENT that in a few hours I had read it through. It is an excellent record of a noble work.

✖ JOHN B. MACGINLEY
Bishop of Fresno

The precious volume has been read to the last word. I simply could not resist it, though my desk was piled with mail. The story is a sacred romance and I sincerely congratulate you on the simple, direct, and appealing way in which it is written.

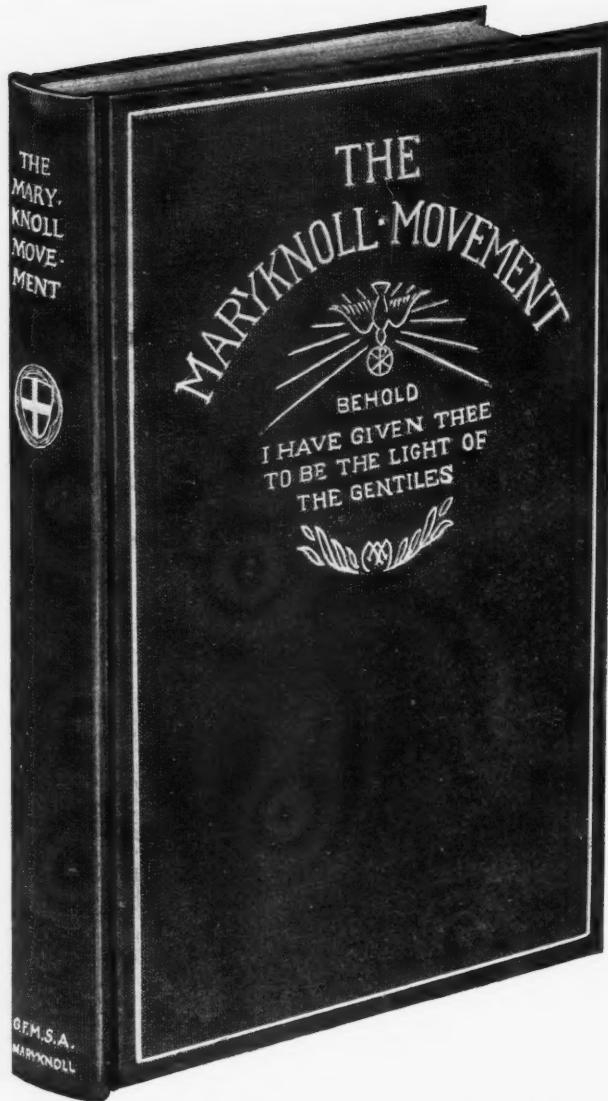
✖ JOHN J. DUNN
Auxiliary Bishop of New York

I predict a great success for the beautiful volume. In its own way it is an apostolic "ad" of considerable value, for it records the story of this holy movement with fulness and accuracy, also with sympathy and fair appreciation. The form is excellent and leaves nothing to be desired on that score. If I add that the little work is at once brief and compact, what more remains to be said?

✖ THOMAS J. SHAHAN
Rector, Catholic University

Glancing through the book, I noted some very interesting early history of the mission movement in the United States. The whole book will be read by me just as soon as I have the opportunity, and with great profit I am sure. Congratulations on what Maryknoll has accomplished up to the present, and the hope that 1927 will be for the Catholic Foreign Mission Society of America a holy and blessed year!

✖ JOSEPH F. McGLINCHY
Diocesan Director, S. P. F., Boston



To all who are interested in the origin and development of the foreign mission movement in our country, this new book will prove invaluable. A few chapter headings will indicate the treat in store for mission lovers: Modern Missions and Mission Seminaries; Apostolate of the Nineteenth Century; American Foreign Mission Work; The Mission-Field and America.

The volume is most attractive and generously illustrated. There are 14 pages of text, 41 pages of illustrations, and appendix and index. The binding is blue cloth, stamped in gold.

\$1.50, postpaid

The Field Afar Office

Maryknoll, N. Y.

